

T I M E WELL SPENT IN

{ Sacred Meditations.
{ Divine Observations.
{ Heavenly Exhortations.

SERVING TO
{ Confirm the Penitent,
{ Inform the Ignorant,
{ Reform the Obstinate:
{ Convince the Hypocrite:
{ Encourage the Fearefull,
{ Resolve the Doubtfull.
{ Comfort the Afflicted:
{ Uphold the Tempted. And,
{ Cherish the true-hearted Chri-
stian:

By that late able, painfull, and
worthy Man of God,
M^r. EZECHIEL CULVERVEL
Minister of the Word.

L O N D O N,
Printed by *M. Flesher* for *H. Skelton*
in Little-Britaine: 1 6 3 4.



1000

— W —



TO
THE RIGHT
WORSHIPFUL
and truly religious
M^{rs}. MORE.

Right Worshipfull and worthy Mi-
stresse More:

THe Church
of God hath
not only be-
nefit by ex-
act and just treatises
knit together in a Me-
thodical dependancy
of one part from ano-
A 4 ther,

The Epistle

ther, but likewise of
sententious independent
speeches, that have
a generall lustre of
themselves as so many
flowers in a garden, or
Jewels in a casket,
wherof every one hath
a distinct worth of
themselves; and this
maketh them the more
acceptable, that being
short they are fitter for
the heart to carie, as ha-
ving much in a little.

This moved this re-
verend man of God, to
spend what spare
houres his sicknesse
would

Dedictory.

would afford him about thoughts in this kinde. He was many yeares Gods prisoner under the gout and stone, such diseases, as will allow but little liberty to those that are arrested and tortured by them. So fruitfull an expence of time, in so weak and worne a body is seldome seene, scarce any came to him but went away better than they came; God gave much strength of spirit to uphold his spirit from sinking under

The Epistle

the strength of such diseases. It were a happy thing if we that are Ministers of Christ, would in all conditions and times thinke of our calling, that our office is not tyed to one day in a week, and one houre or two in that day, but that upon all fit occasions we are to quicken our selves and others in the way homeward, as guides to heaven. We read not of the opening of heaven but to some great purpose. So it should be

Dedicatory.

bee with the man of God, he should not open his mouth and let any thing fall (so far as frailty and the necessary occurrences of humane life will permit) but what might minister some grace to the hearers.

The reason why I made choise of you to dedicate them unto, is not that I might discharge mine own debt unto you with another mans coine, but that I could not thinke of any fitter than your self, whom

The Epistle

whom this ancient minister of Christ esteemed alwayes very much for eminency of parts and grace, and you him as a man faithfull and one that maintained his ministeriall authority with good successe in his place; God allotting your habitation in your younger yeares in that part of the countrey where he lived, and where you first learned to know God and your selfe. In those times though those parts were

Dedictory.

were in regard of the
aire unhealthfull, yet
that aire was so sweet-
ned with the savory
breath of the Gospell,
that they were termed
the holy land. Here-
upon I thought meet
to commend these sen-
tentious speeches by
your name, to others.
Which though (divers
of them) may seeme
plaine, yet what they
want in shew they
have in weight, as
comming from a man
very well experienced
in all the wayes of
God.

The hun-
dreds in
Eflex.

The Epistle:

God. The Lord follow you with his best blessings, that you may continue still to adorne the Gospell of Christ in your place.

Yours in all

Christian service.

R. SIBBS.

10 FE 60



TO
THE CHRISTIAN
READER, THE PUB-
LISHER HEREOF

wisheth, Grace, mercy, and
peace, from God the Fa-
ther, and from the
Lord Jesus Christ
our Saviour.



*Christian Reader,
Thou hast here
offered unto thee
(a rare boxe of
precious pearles) on most sub-
jects, many sweet, grave, a-
curate, wholesome, fit, and
choise passages. What the
Author was, what his care
for Gods glory, his delight in
Gods worship, his desire of the
good of others, his hatred of
sinne,*

The Epistle

sinne, his grieve for sinne, his Zeale and fervencie in prayer, his knowledge of the word, his contempt of the world, his experience of Satans subtilties, his compassion towards the afflicted members of Iesus Christ, his skill in exhorting, dehorting, reproving, comforting; his joyfulness in the society and company of Gods children, his usuall endeavours and employments, his daily meditations, his ordinary speeches, his growth in grace, and measure of sanctification, &c. may be easily perceived, and plainly discerned by this his ensuing Treatise. Well knew he the worth of time, well knew he in like manner how to employ the same to his best advantage. Apparent it is,

To the Reader.

is, that he thought that time to be ill spent, wherein he was not doing some good to himselfe or others, and therefore endeavoured alwayes to bee thus employed. Was he alone? then was he either occupied in prayer, reading, meditation, or such like Christian exercise. Was he in company? then were not his words idle, vaine, worldly, unprofitable, but gracious, pondered with salt, tending to edification. Was he at dinner or supper? then would he take occasion to speake of the use of Gods creatures, the thankfulnessse we owe unto God for the plenty we enjoy, together with the usuall abuse of Gods mercies by most men and women. Was there a question propounded unto him?

The Epistle

him? in the resolution thereof would he take occasion to dehort from some one or other vice, exhort to some one or other vertue. Did he observe in himselfe any thing defective? how did he labour for humiliation; for a supply? Did he observe sinnes in others, which were not in himselfe? how did he pitty and pray for them, blesse God for himselfe, yea he hereby perswaded that the Lord loved him, as through whose goodnesse he was made see and hate such things as are so highly esteemed in the world, and pursued by men of this world, whence he became desirous the more to love the Lord with all his heart, and to be so delighted in him, that he might esteeme nothing

This
Book (being of M.
Culverwel's owne
hand writing) doe I

to the Reader.

thing without him, nor bee
carried away by any thing
from him, in whose favour is
all falsesse of joy for ever-
more. A faithfull Steward
he was of the mysteries of
God, and who well knew, how
to divide the word aright,
and give every man his due
portion. Thus much no
doubt and much more might
be said by any of those which
entirely knew him, my selfe
having at no time otherwise
scene him than in his workes,
this especially, warranting
all that I have affirmed of
him. Whatsoever thou art,
whatsoever thy condition,
thou maiest here have suta-
ble matter which concerneth
thy good. Here may parents
learne their duty, children
theirs. Here may Pastors
learne

finde to
have beene
begun a-
bout 40.
yeares a-
goe, and to
have beene
written at
severall
times, and
upon sever-
all occasi-
ons, some
passages,
being
night-me-
ditations,
some ut-
tered at
dinner or
supper,
some upon
occasion
of a que-
stion pro-
pounded,
as others
upon oc-
casion of
some one
or other
trouble.
&c.

The Epistle &c.

learne their duty; people, theirs. Here may all learne, both young and old, rich and poore. This will informe thy judgement, this in like manner stirre up thy affections. Thou then who wouldst learn to performe thy duty towards God, thy duty towards thy neighbour: Thou who wouldst learne at all times to employ thy time well: Thou who wouldst know with whom thou shouldst converse, and what use to make of good company, &c. come here, and enjoy thy hearts desire: What is here offered thee, despise not, but blesse God for the same, accordingly making use thereof to his glory and thine owne good. Farewell.

10 FE 60

A. SYMSON.



THE
AVTHORS
PRAYER AT
the writing of
this Booke.

Most gracious
God, and lo-
ving Father,
pardon & for-
give all my sinnes, and
write those things in my
heart by thine holy Spirit,
which shall be written in
this booke, that as this
booke shall through thy
grace

grace helpe my memorie,
so thy Spirit may sanctifie
my meditations, that tho-
row this grace I may heare
to understand, understand
to be moved in my affecti-
ons, and not for a time,
but for ever to remember,
meditate and practise thy
word, with an holy and
humble perseverance, tho-
row thy deare Sonne, and
our only Lord and Savi-
our, Iesus Christ. Amen.

10 FE 60

Time wel
spent.

THe lips of the righteous
feed many. PROV. 10. 21.

Hee that winneth soules is
wise. PROV. 11. 30.

The Preacher was wise, hee
still taught the people knowledg,
yea hee gave good heed, and
sought out and set in order many
proverbs. Eccles. 12. 9.

Meditati-
on.

I will meditate also of all
thy workes and talke of all thy
doings. Psal. 77. 12.

O how love I thy Law! it is
my meditation all the day. Psal.
119 97.

Observati-
on.

Who so is wise and will ob-
serve those things, even they
shal understand the loving kind-
nesse of the Lord. Psal. 107. 43.

Exhorta-
tion.

Preach the word, bee instant
in season, and out of season, re-
prove, rebuke, exhort. 2 Tim.
4. 2.



T

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THE PRINCIPAL
heads of all things con-
tained in this book.

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TIME WELL SPENT.

Admonition.

I.  Any can stirre
up themselves,
which cannot
admonish o-
thers, much lesse they
which admonish not them-
selves, can admonish others.

2. Having admonished
our brother in meeknesse,
and not prevailing, its good
to require him to trie his
conscience after his sleepe,
B what

Not every
one is fit
to admo-
nish.

How to
deale with
those that
follow not
counsell.

How a man may speake to the conscience of another.

what peace he hath in refusing our admonition.

3. To speake to the consciences of others, & to rip up secret sinnes, a man must marke diligently his owne heart, whereby hee shall see the secret corruptions of flesh and blood which are in all men.

Affections.

The tryall of our affections.

1. An excellent tryall of our affection of anger, grief, joy, &c. is by this, whether they make us fit to serve God or not.

Our affections are in company to bee made knowne as little as may bee.

2. Its a notable point of wisdom to make our affections knowne in company as little as may be, as did *Ioseph*, and not to be extraordinarie at the table either in joy or sorrow, without speciall cause, but privately with

with some godly friend, or onely with the Lord to powre out our hearts.

3. Every excessive affection bringeth his owne punishment, anger, griefe, love, jealousie, and the rest, as daily experience sheweth.

The hurt of affections when they are excessive.

Affliction.

1. The onely way to moderate and sanctifie our earthly and naturall sorrow (which in it selfe is not unlawfull, but necessarie as a meanes to make us seeke to the Physitian of our soules) is this, so oft as we feele the prickles thereof (which bee in none continuall, but have their fits;) so oft wee should consider of the end why the Lord hath sent them and so continueth

How to moderate and sanctifie our worldly griefe.

The end
and use
that is to
be made of
affliction,
is to bee
considered.

To suffer
and not to
profit
thereby is
fearefull.

Simil.

Dange-
rous to be
without
affliction.

The end
of afflictions.

them, that so by labouring
to make the right use of
them, not only our mindes
may bee withdrawne from
vaine discoursing of our
losse, but also by making
some profitable use of them
wee may sooner attaine to
the end why they were
sent, which alone comfort-
eth the Christian heart, for
otherwise it were a double
griefe, to suffer these things
in vaine, yea not to profit
by chastisements is and
ought to bee a fearefull ter-
rour to our consciences.

2. As for such as have
running sores to be without
physick is dangerous for fe-
stering, so for us that have
running sores of sinne, to
bee without afflictions.

3. All outward afflictions
serve

serve to worke the inward griefe for sinne, which if it be, the other is needlesse.

4. An especiall remedie in trouble is to be prepared to undergo the same, whensoever it commeth.

5. Our wofull experience daily shewes how unwelcome any affliction is unto the outward man, and therefore what neede wee have to bee well armed in the inner man, against greater tryalls, lest wee sink under them.

6. It cannot bee denied but that sinne is the onely deserving cause and occasion, of whatsoever evill befallerh us, and therefore the Lord is just in all the evils he bringeth upon us, howbeit he hath many ends why

The profit of preparation for trouble

Afflictions unwelcome to flesh & blood.

Psal. 89.
31, 32.

Why the
Lord affli-
cteth as
well the
godly as
the un-
godly.

Job. 33. 17.
1 Cor. 11.
32.
Psal. 94. 13
Heb. 12.
10.
1 Pet. 1. 7.
Psal. 119.
67.

Mans
feottish-
nesse in
the time of
affliction.

hee layeth them as well on
the elect as reprobate. The
wicked hee plagueth to
shew his justice on them, to
encrease their sinne and
condemnation, as also to
make them inexcusable.
The elect hee chastiseth to
turne them from sinne, and
keepe them from damna-
tion: to make them parta-
kers of his holinesse, and
preserve them from further
danger: to exercise their
faith, manifest their strenght
or weaknesse, and draw
them nigher unto himselfe.

7. When we are in affli-
ction, we are not so witty
of our selves, as to see the
cause of it, or if wee see the
cause, wee see not the mer-
cy of God, that his hand
which is upon us is not a
destroying

destroying hand, but a delivering hand.

8. Whereas all Gods children bee in continuall battell against sinne more or lesse, it falleth out for the most part, that as earthly soldiers living at ease in their campe, the enimie hath more vantage, and more prevaileth; so in our prosperity the flesh usually prevailes over the Spirit, but when God sends some affliction its as a fresh band of men to helpe the Spirit against the flesh, whereby they daily get more victorie.

Simit.

Affliction
a speciall
meanes to
subdue the
flesh.

9. This is a speciall comfort in all afflictions, when first wee beleewe that Gods meaning is to make us better; and Secondly we finde

What comforteth the
Saints in
their troubles.

What
gaine wee
are to
make by
our affli-
ctions.

by experience that wee bee
so, and daily hope for more
gaine thereby.

10. The gaine we are to
make by our afflictions is to
be brought to more sight of
our chiefe sinnes, and sor-
row for the same, to seeke
more earnestly for pardon
thereof, and power to a-
mend : to fight the more
against them, whereby they
may bee the more over-
come.

Why God
layeth his
hand upon
us.

11. When God layeth
his hand upon us, its that
our faith and patience may
be the more tryed and exer-
cised to his glory, the exam-
ple of others, and our owne
comfort.

Afflictions
are to bee
taken as
Physick to
cure our
infirmities

12. Howsoever God
hath divers ends in the affli-
cting of his, and all are not
for

for the same, yet its safer
for most Christians to take
them as Physick to cure
their infirmities, which else
would fester.

13. Wee must take all
afflictions as meanes to pull
us neere unto God from
sloathfulnesse.

14. The visitation of such
as grow in grace is not so
much to be feared, as their
deliverances, lest through
unthankfulnesse and ease
they lose the fruit they have
so dearely purchased of the
Lord.

15. A Christian in the
time of his affliction, for the
hardnesse of his heart, can-
not judge of himselfe, no
more then a man sleeping
of that hee did waking;
whence it is, that many de-

Afflictions draw
us nearer
to God.

Prosperity
more to be
feared then
adversity.

In affliction
a Christian can-
not judge
of himselfe
aright.

Simil.

ceive themselves in looking to see alwayes the like measure or greater of Gods graces in them, for there is some intermission in the worke of the new birth though the Spirit never depart, yet must not they bee secure herein, for this must humble them, though not dismay them.

What afflictions doe most work on the godly.

Remembrance of our future state a comfort in trouble.

Private troubles doe more affect us then the publick.

16. No affliction so much crucifieth a true hearted Christian, as his owne corruptions and temptations.

17. Its good for afflicted consciences to remember the state to come, that they which sow in teares shall reape in joy.

18. Its a common fault to bee more touched when the crosse privately toucheth us, then when the whole

whole Church suffereth.

Angels.

How the good Angels of God watch over us, is not curiously to be searched after, but we must pray, that by faith we may feele that they pitch their tents round about our Tabernacles.

How the Angels warch over us is not curiously to be searched.

Anger.

Whether our anger bee carnall or spirituall may bee thus discerned; If it hinder not but quicken our holy exercise of prayer and other religious duties, if it interrupt not our meditations, nor withdraw us from performing our duty to the party offended, neither make us peevish to others, its spirituall not carnall,

How spirituall anger may be discerned from carnall.

Assurance

*Assurance of Gods favour,
Election, and Salvation.*

What 'tis
to be hid
under
Gods
wing.

How hard
it is to
have an as-
surance of
Gods fa-
vour.
The causes
hereof.

The reme-
dies.

I. As it is a most blessed estate to be hid under Gods wing, that is, to be sure by faith of Gods favour and protection, that hee will keepe us from danger, or preserve us in it, that it hurt us not, and so in the end deliver us, and make it profitable; So its hard to come to this, and harder to keepe it, whereof amongst others, these may bee the causes: We too little think of such matters, or prise them not when we doe; yet either wee despaire, or presume and post off; if we goe about them, yet through ignorance or sloath attend not thereon. The remedy

is

is to labour and pray to see the gaine which might make our paine, pleasant; till then all will be tedious.

1.

Wherein this may further: to consider our present dayes wherein no small store have beene suddenly taken away from all they fore toiled for. And seeing our father hath allowed us sufficient of these things below, what childish follie is it to spend our time in play as it were, and leave our chiefe duties, wherein wee should most please God, and most procure our owne welfare, present peace, and eternall happinesse.

2.

3.

2. For our comfort in the assurance of salvation, wee must consider what worke of Gods Spirit wee doe

What wee must finde in our selves to assure us of Salvation, and that we are beloved of God,

doe certainly finde in our selves, as in particular, these.

1. A sound knowledge of the doctrine of Salvation.

2. a true beliefe of it. 3. Joy and comfort in it. 4. desire

and care to glorifie God for it, in hating and striving to

for sake all sinne, in loving and endeavouring to doe all

good, in every of them, being humbled by reason of

our weaknesse, yet comforted through the measure of

Gods grace in us.

The Saints infirmities hinder the of comfort that God is well pleased with the.

3. As Gods children bee hindered many other waies

so this way not the least, that by reason of our com-

mon infirmities in our best actions wee have not com-

fort that God is pleased with us, and so are discour-

aged, and finde not that joy

joy in our profession wee might doe, for redresse hereof know we thus much, that herein wee offer great injurie to God and our selves, in thinking God so strait and hard, that nothing will please him which hath infirmitie, whereas indeed as hee knoweth what wee doe or can doe, so hath hee revealed himselfe to bee as readie to bee pleased with the meanest endeavours, and to forgive and beare with wants, as ever parents were. Againe, if we had not infirmities, what need we *Christ* one main benefit of his, being to cover our infirmities so then wee ought to believe that God in Christ will forgive and accept us.

4. To have a sweet feeling

They are injurious to God which thinke nothing will please him that hath infirmitie.

Through Christ our infirmities are covered

Whence it cometh to passe that so few be assured of Gods favour.

ling of Gods fatherly love and so to know and be assured our names are written in heaven, that wee cannot perish, being (as Christ teacheth) the matter of greatest joy, as whereon all other comforts depend, and without which there can bee no sound joy, no marvaile though so few attain thereunto, it being reserved for such of Gods children as be deepest in favour with him, the rest but seldome, and the hypocrite never soundly, but in fancie enjoying the same. Though this bee the free gift of God, given to whom, and so long as pleaseth him, yet bee there many lets which keepe men from it, and meanes to attaine and keepe it. Besides
the

the common contemners,
even in those that faine
would have this assurance,
and oft mourne for it, there
be many lets. 1. A great
part bee ignorant how or
whereon to build this assu-
rance, the most building
their faith on their life,
which cannot be sound, and
oft faileth and can never be
constant; whereas the true
building is to build life on
faith, and faith onely upon
Gods mercy and truth re-
vealed in his word, not to
the righteous and godly, but
sinners and ungodly : thus,
Seeing the Sonne of God
who hath given himselfe to
worke mans redemption
hath freely offered himselfe
to save me a wretched sin-
ner voide of all grace, and
subject

Lets of
this assu-
rance.

1. Igno-
rance in
most how
or where-
on to build
it.

The true
foundatio
thereon.

subject to damnation, promising fully to save me, if I will come to him, and wholly cast my selfe upon him, receive him for my Saviour, Lord, and Husband, and giving my selfe wholly body and soule to be his to serve him for ever, therefore knowing and beleaving that hee both can and will indeed fully performe his promise, and desiring to enjoy the same, doe faithfully give and betroth my selfe to him, and thereon doe build my assurance, that I in him shall obtaine Gods favour, and all the fruits thereof, for my present comfort, and eternall happiness.

2. Another great and common let of this spirituall joy and comfort in the Lord even

2. Many will not goe to the price of it.

ven in those that oft com-
plaine of the want thereof,
is this, that they will not
goe to the price of it, that
is, valuing it above all
wee can aske or thinke,
therefore to sell all for it,
forgoe any thing for it, and
seeing what will keepe us
from it to put it away,
though as deare as our
right eye, our gaine, credit,
ease, and pleasure; and
knowing any meanes that
will helpe us to it, to spare
no cost, no time, no labour,
but constantly to use all
meanes till wee get it, and
so to keepe it. Now seeing
this is tedious to our cor-
rupt nature, many through
meere forgetfulnesse (mind-
ing other things too much)
let all this care and travell
alone,

3. Many
are forget-
full therein

4. Slothful

5. In love
with the
world.

alone, seldome or sleight-ly minding this matter. Others of meere slothfulnesse neglect to take the paines for it, whereas without much paines it will not bee gotten and kept, and none can bee too much. Others too much in love with the world, seeing the attaining and keeping of this assurance of God favour, will not stand with the use of any unlawfull gaine; credit in the world or vaine delight, or with the abuse of lawfull, therefore the covetous, ambitious, and voluptuous loath to forgoe any part of their wealth, pomp, and state, of their braverie, feasting, pastimes, and the like, can never get or hold this pretious treasure of re-joycing

joycing in the Lord. Among those may be reckoned such who not so much choaked with these, yet seeing that to hold this confidence will cost them fore trouble and many afflictions, of meere fearefulness and over-tendernesse, being loath to suffer any thing, are discouraged from seeking it, and so content to live without it. Others through meere distrust that they shall never attaine or hold it, faint and give over. In some there hath been some foule and reproachfull sinne which lyeth as a thorne in the flesh, that til it be pulled out there is no ease, which they loath to see, and more loath should bee scene, and they should beare the shame of,

6. Fearefull and over-tender.

7. Distrustfull.

8. Given unto some foule and reproachfull sinne.

The remedies of
the fore-
mentioned
lets.

of, doe so hide and smother, that in the end it flammeth out to their greater confusion. In all, the Lord hath his stroke, who for these or other most just causes often hideth his loving countenance from his owne children, and though he love them, will not let them see it, lest they should abuse it, and to make them set more by it, to seeke it earnestly & above all when they want it, and to keepe it charily when they have it. The remedies of all the former diseases be the earnest labour for the contrary vertues, more to value this pearle, more to minde it, to spare no paines in prayer, meditation and other good exercises, love and desire nothing

nothing in comparison hereof : to hearten our selves against al discouragements, and to be content to suffer any thing for it, and to rest on Gods mercy and truth, that as he hath given an heart to seeke, so wee shall in the end obtaine, and therefore to be patient and constant to the end, to pull up any stub in our conscience, by wise meanes clearing our selves before God and the world as need requires, and lastly to consider the many tokens wee have of Gods love though hee seeme to frowne upon us, and to hide his face.

5. He that most denyeth himselfe, and of love yeelds himselfe wholly to God, may have most assurance of his

Who may
have most
assurance.

How to
try the
truth of
our assu-
rance.

Atheisme
more to
be feared
then Po-
pery.

The Mi-
nisters
badnesse
hindereth
not the ef-
ficacie of
the Sacra-
ment.

his effectuall vocation and election.

6. Hee that feeleth his heart fully perswaded of his Salvation must examine whether it breede answerable love, zeale, and care to please God, with griefe for offending his Majestie, else may it be but presumption.

Atheisme.

Atheisme is more to be feared then Papisme, seeing many renounce Popery, who yet care not for Christianity.

Baptisme.

A Godly man may have his childe baptized of a minister though unreverently handling that holy myste-

mysterie, that being alone the ministers sinne, and which cannot hinder the blessing of Gods ordinance: the Apostles being very ignorant, baptised.

2. The Fathers presence is requisite at the baptizing of the childe to promise for it; or if he cannot come, to certifie the congregation that hee would have his childe baptized, and make that promise by others which present hee ought.

3. Baptisme is a seale of the Crosse of Christ.

4. The childe of an harlot may bee baptized, though not for her sake, yet for the forefathers within the same generation.

The Fathers presence requisite.

Baptisme a seale of Christs Crosse. An harlots childe may be baptized.

C *Benefits*

We are to
be mind-
full of the
Spanish
invasion
and gun-
powder
treason.

We must
be perswa-
ded that
Gods bles-
sings flow
from his
love in
Christ.

Our love
must bee
kindled
thereby.

Benefits or Blessings.

1. In all our mirths and
rejoycing wee are to re-
member the great benefit
of our deliverance from
the Spaniards in 88. and
from the Gun-powder-
treason on the 5. of No-
vember, by meanes wher-
of wee enjoy those bles-
sings wee daily partake of.

2. As our hearts must
rejoyce in Gods benefits,
so we must be perswaded
that the same flow from
Gods fatherly love in
Christ, else can wee not
give spirituall thankes, but
either none at all, or only
carnall.

3. Being perswaded
that Gods benefits to-
wards us proceede from
his love, the same should
so

so kindle our love, that we should heate thereby all that come neere us, as fire doth, the want whereof shewes our great unthankfulnessse.

4. Whereas the most professors bee in nothing more hindered, from growth in grace, yea and most from true happiness, then by the abusing of those earthly blessings they enjoy, health, wealth, beauty, strength, wit, learning, credit, friends, which through their sinne further their miserie, and shall witnesse against them, this must be accounted an high favour to a true beleever to have grace so to use those, that they all may become his friends to fur-

Abuse of earthly blessings an hindrance from growth in grace.

Rightly to use them is Gods speciall blessing.

ther his happinesse, where-
by hee shall become more
assured of Gods everla-
sting favour, and have so
many witnesses of the
same.

Wherein
the right
use of bles-
sings con-
sisteth.

Rom. 12. 1.
1 Cor. 10.

33.

Luc. 21. 34.
1 Cor. 9.

Luc. 16. 9.
Eph. 4. 28.

Earthly
care a
maine hin-
derance of
our spiri-
tuall life.

1. That they bee received
thankfully, so as every way
they bind us more to him,
more to love him, rest upon
him, seeke to him, & serve
him.

2. That they be all used to
his glory.

Temperatly: so as they
no way hinder our
proceeding, but make
us fitter.

Providently } Soule.
Body.

Neigh- } Justly, Psal. 15.
bours, } Mercifully, Prov.

6. Whereas there is no
one thing which more
hinders our spirituall life,
then our care for earthly,
its

its the special favour of our Lord Jesus, to free us from this care, and to shew us a way how we may bee abundantly provided for of all things necessarie for this present life, that so wee may more seeke spirituall: this he doth by teaching us thus to pray, Give us this day our daily bread, whereby he puts as it were a privy key into our hãds, to open all Gods treasures that by prayer of faith we may fetch from God.

How the
Lord fre-
eth his
therefrom.

7. Many times the Lord above all meanes doth bestow a blessing upon his children, even more then they could looke for, that they should not stay too much upon the meanes, but acknowledge every

Why the
Lord
sometimes
blesseth e-
ven above
meanes.

Some-
times crosseth in the
meanes.

good gift to come from him, and therefore stay themselves on him, and to the same end also many times he crosseth them in the meanes, that either they cannot use them, or using them they prevaile not, even to humble them that he may be God above all.

The crosse
seasoneth
Gods blessings.

8. When God bestoweth any good gift upon us its good to feele some crosse to seale and season it in us.

Why many want
outward
blessings.

9. We often want outward blessings, because we so little esteeme inward graces.

God blessing
before
he punisheth.

10. Its a common thing with the Lord to blesse before he punisheth.

Birth day.

Birth-day.

The celebration of a mans birth-day may bee used of some and at some times, without pompe, superstition or carnall pleasure.

How a mans birthday may be celebrated.

Buying and Selling.

1. In buying and selling wee must bee carefull that every one may have benefit; and in selling rather to bee under the market, then otherwise.

Rules to be observed in buying and selling.

2. In buying and selling this may bee a good rule to guide us, to doe as wee would be done unto, for example, when wee sell consider wee whether knowing the marketable price, and goodnesse of the thing, wee would gladly give so much as wee demand,

The tryall of the rules.

The love
of gaine
how com-
mon, dan-
gerous, &
prejudicial

We must
be sure our
neighbour
gaine by
us.

mañd, if wee would not, wee deale not justly; so in buying: but herein take wee heede that our hearts deceive us not, whereto we be very prone.

3. Its a sore disease cōmon & dangerous among the best professors, that they for love of gaine, doe many wayes injure their neighbour, and allow themselves many practises contrary to love, as buying a thing deare to sell for more then its worth, when they sell it, and so casting their losse on their neighbour.

4. In buying and selling this is a sure rule, to be sure our neighbour gaines by us.

Calling.

Calling.

I.

IF earthly men in earthly things do swallow up great troubles, and with cheerefulnesse undertake and accordingly undergoe many hard travells for the satisfying of their desires in pleasure or profit, how much more ought wee which be Christians, especially Ministers to cheere up our hearts with the hope of our gaine, that with glad hearts we might studie, pray, preach, and performe the like exercises.

2. They who have double allowance of food and wages, should doe

C 5 dou-

Cheerefulnesse required in our callings, especially the Ministerie.

The rich must bee most painfull in their callings.

We must
not for-
sake our
callings.

How dan-
gerous to
be out of
our calling

What doe
espouse us
to Christ.

The way
to come &
receive
Christ.

double service, therefore
the rich should more pain-
fully labour in their voca-
tions.

3. No troubles unlesse
they bee in case of meere
ungodlinesse may make us
forsake our callings, which
are never free from trou-
ble.

4. Whensoever we be
out of our calling Satan
hath fit occasion of temp-
ting us.

Christ.

1. Two things are ne-
cessarily required to e-
spouse us to Christ, the
one, to use the pure
meanes, the other to use
these meanes with pure
hearts.

2. The onely way to
come to and receive
Christ,

Christ, is upon good knowledge of his excellencie to desire him, and by the free offer and faithfull promise of himselfe to us poore sinners, to give credit to his word, taking him for our Lord and Saviour, to give our selves wholly body and soule to him to be his faithfull Spouse and servants for ever.

3. By this among many other notes, may one know whether he indeed hath received Christ, If he finde such affection to Christ in heaven, as is in a betrothed virgin to one whom shee dearly loveth: being beyond sea, thinking the time long till shee enjoy his sweet fellowship.

How one may know whether he hath received Christ.

The anatomie of a Christian in his severall parts how needfull for us.

ship. This is too too rare.
Christian.

It were a very profitable labour for our selves and others, to have the whole Anatomie of a Christian, laid forth distinctly in all the vertues pertaining to him, in all the corruptions cleaving to him, with all the promises of God, and privileges both in this life, and the life to come, for encouragement: as in like manner all the threats and miseries of the wicked here and hereafter, to enforce abstinence from sin; every of them gathered cleerly out of the Scripture with the quotations.

Christianitie.

I. It may be justly complained,

plained, that if the whole course of our best professors (except very rare men, ministers and people, here and there one) were rightly examined, that they are so far off from that course which is by precept and example laid out to us in the Scriptures; that the most have neede to begin all againe, and to lay a better foundation in the assurance of their salvation; for want whereof wo- full effects follow, generally such a contentednesse in their estate, because of some conscience of duty remaining in them, that there is no sighing after a better life, and therefore no great endeavouring for it, which breeds an unco-
fortable

Most have
need to
begin all
again.

The want
of a good
foundatio
what wo-
full effects
it produ-
ceth.

fortable reckoning in the end, and indeed from hence it comes that the secret wayes of the Lord are not knowne nor sought after, but so it is for the most part, that if a man have any grace more then is in the common multitude, he is highly reckoned of, though he come more short of the true Christian course which he should attaine to, (and some carefull Christians doe) then he goes beyond the multitude, and to such a passe is our Christian profession come, that if any should step beyond this common coldnesse and backwardnesse, he is thought worse of; as if in godly griefe, too melancholique; if in zeale, too

too heady and undiscreeet;
if in humilitie, too fillie
and foolish; if in love and
liberalitie, too carelesse of
his estate; and so in other
particulars.

2. Christianitie seemes
a bondage, that a man may
not doe what he list, but
is forced, yet indeede its
the onely liberty to the re-
generate, who would not
doe otherwise: to whom
onely sinne is a bondage.
Those having within them
a good conscience, (which
is a continuall feast) doe
finde here even in this life
no small pleasure in the
service of God. Besides
their joy in the assurance
of the reward to come,
which is unspeakable.
Contrarily, there is no
peace

Christia-
nity the
onely li-
berty.

The wicked Satans
bondslaves.

peace to the wicked, though to outward appearance they live pleasantly, yet are they Satans bondslaves, and after this life shall bee tormented with him and his angels world without end.

A civill life.

Gods
goodnesse
in making
civill men
on their
death-bed
reveale
their hid-
den finnes.

Many living a civill honest life, (as its termed) and yet lying in some secret finnes, doe at or before their death often detest the same, and shame themselves, which is Gods goodnesse, to shew the truth of his threatning, to stop the rage of the wicked, and keepe his from securitie.

Whence it
commeth
to passe
that the
godly live
not merily
in this
world.

Comforts.

1. Its much to bee lamented that God having provided

provided that his children might live merily in him, few finde this more then in prosperitie as worldlings doe, which comes by our ignorance, or light regard, or want of faith of obtaining those sweet comforts the Lord hath provided for us.

2. They bee few that have good assurance they be in Christ, which comes by our meere negligence in making sure our calling and Election, no marvell though such feeble small comfort in their professiō, contrarily, who so hath this assurance, it must needs be great ignorance or sloath which deprives them of the same.

3. To an afflicted conscience

Why so few have assurance they be in Christ.

Why God
shewes
himselfe
more fa-
vourable
in the be-
ginning of
our con-
version
then after-
ward.

science this is comforta-
ble, that although it come
to passe after some travell
in the new birth Gods
graces be not so sweet, nor
sinne so grievous as it was
at our first entrance into
regeneration, but wee are
now weaker in the lesse
assaults, then at the begin-
ning in our stronger temp-
tations, yet are we not to
despaire, considering that
gracious proceeding comes
from God, who shewed
himselfe more favourable
in our first beginning, lest
he should discourage us,
and for that we wholly re-
sted on him, even in our
least temptations, deny-
ing our selves, and now
hides himselfe for a season,
to make and give us tryall
of

of our strength when as we lesse forsake and suspect our selves; no not in greater temptations, that wee taking the foile might bee humbled, and acknowledge the continuance of our health to come onely from him.

4. Many hinder themselves from true comfort in seeking it from their owne worthinesse, which they doe in being without hope because of their unworthinesse, when as all true comfort comes from Gods rich mercie with whom is plentiful redemption.

All true
comfort
comes frō
Gods rich
mercie.

5. As its dangerous to perswade our selves of comfort, when there is no feeling of inward corruptions,

Its some-
times Sa-
tans policy
that wee
should still
complaine
and grieve
for our
corrupti-
ons.

tions, so it is perilous to refuse all comfort when our sincere purposes are defiled with many corruptions in our practises, and therefore they from whom Satan labourerh to steale away the sincerity of their hearts must take heed they be not still complaining and grieving for their corruptions, as that they obscure the worke of Gods spirit (which must encourage us against our manifold faintings) and make them to walke uncheerfully in their callings, seeing that the glorious bloodshed of Christ is not so impotent, as being of force to save the greatest sins and sinners, it should not bee able to purge the smaller

smaller infirmities of the Saints, and if any thinke their prayers and obedience all but in fashion, this sense with griefe sheweth that it is not altogether in fashion, and the sense of this imperfection doth more please the Lord, then the imperfection doth displease him.

Gods children often see no comfort in their life though they have had true comfort, and have forgotten it, or suspect it, who though they should die, without that sense of comfort they desire, yet their salvation is not to be doubted of, seeing they shall not be judged according to the instant of their death, but the course of their

The godly are often deprived of the comfort which they had before.

Gods mercies towards such in their death not to be mistrusted.

The peace of the Church to be sought.

A minister must prepare his people before hand.

Promises to be required of Communicants.

their life. Wee are not therefore to mistrust Gods mercie in death, bee wee never so uncomfortable, if so be it hath beene before sealed in our vocation and sanctification.

Communion.

1. For sitting or kneeling at the communion its good to seeke the peace of the Church, lest the remedie of evill be worse then the evill it selfe.

2. A good minister will take great care to prepare his people for the Communion, both privately and publiquely, marking their proceeding thereafter.

3. These promises are fit to bee taken of them who first are received to the

the communion, and that in the sight of God, and presence of some faithfull witnesses, that they would labour, 1. To grow in knowledge of the word.

1.

2. To depart from their former sinnes, and to lead an holy life. 3. To keepe the Sabbaths in godly exercises as much as may be, and come to be instructed publicquely and privately.

2.

3.

4. If they fall into any sin to abide the censure of the Church, yea not profiting in knowledge to bee suspended from the Sacrament.

4.

4. After wee have partaked of the holy communion, wee are to examine our selves, whether wee received the same worthily,

Examination required after our participation thereof.

Whether
or not we
have recei-
ved Christ
therein.

ly, and that whether wee
had Christ, the tryall
whereof is by our comfort
of all good from him, and
our conscience to yeeld
our selves wholly to bee
his, and to serve him; Oh
the happinesse of such as
have received him, they
watch and pray lest they
enter into temptation.

The Communion of Saints.

Wee must
still be do-
ing or re-
ceiving
good.

Its a principall part of
the communion of Saints
to be most carefull either
to bee doing or receiving
good, therefore when we
joy to see our friends, this
must humble us, that wee
want this Communion.

Wee are to
sympathize
with o-
thers in
their grieve

Compassion.

Wee must learne to
pittie them that beeing
grieved with themselves,
and

and finde no peace with God, are grieved with others and impatient, for this was in David and others of Gods deare servants.

Complaint.

1. Wee complaine of many things amisse, but see not, nor search for the cause, much lesse labour to remove it, and so make little use of our complaints.

We make little use of our complaints.

2. It cannot bee but a most dangerous estate, to bee ever complaining of our weaknesse, and yet therewith to please our selves, though wee finde no prevailing against the same.

How dangerous to complaine of our weaknesse, and yet therewith to please our selves.

Concupiscence.

To avoide concupiscence, continually exa-

D

mine

By what meanes concupiscence may be avoided

mine thy selfe by the law; meditate with reverence on the word; walke painefully in thy honest calling, shame thy selfe before thy friends; use temperate diet, sleepe, apparrell; watch over thine owne eyes, eares, and other parts of thy body; have a zealous jealousie of places, persons, and all occasions, to avoide the evill, and seeke the good; humble thy selfe with shame of sinnes past, grieve of sinnes present, and feare of sins to come, with a diligent use of fasting, prayer, and watching as neede requires.

Conference.

I. Its too commonly scene even among deare friends and those also true Christi-

Christians that in much talking even about good things also, there fall out diversities of opinions, which commonly (if great care and conscience be not had) breede contrary reasonings, in which most offend by stiffenesse in maintaining thereof, and hard it is not to let slip some inconsiderate speech, which if it be ill taken makes breach of love, and falling out many times when no ill was meant, whereupon considering me thinks the greater fault is in the ill taking of any thing spoken or done, rather then in doing or speaking, for this proceedeth rather from temeritie and inconsideratenesse, upon a sudden

In conference contention often ariseth.

The fault is principally in the ill taking of things spoken.

The rea-
son.

Three se-
veral faults
compared
together.

Prayer re-
quisite be-
fore confe-
rence.

motion, which a right good man may offend in against him whom hee dearly loveth, and proceeds not simply from so great want of love, as might be thought; even as wee may see in a loving mother to her childe. But ill taking proceeds from more deliberation and reasoning of the matter, and more manifestly bewrayes want of love to take any thing worse then is meant in either partie. Its a sinne to speake inconsiderately that which may offend, a greater to take that speech in ill part, and the greatest for the first to take in ill part that his speech was ill taken.

2. Being to conferre of
any

any weightie matter, we are to prepare our selves by prayer both to speake and heare.

3. The viewing, touching, or familiar talking with a woman, especially religious, either without necessary occasion, or then without prayer for holy affection is dangerous.

Confidence.

1. Its a sinfull fearefulness in any sound Christian, not to professe his confidence in the Lord, and not to glory in his portion, and to have no comfort that he glorifieth God. This is found very dishonourable to God, unprofitable to themselves, and hurtfull to good and bad.

Suspition
of evill to
be avoided

How dangerous it is
not to confesse our
confidence
in God.

Confidēce
and com-
fort in
God. h:
Christians
crownē.

How to
be confi-
dent about
Gods
judgemēts.

A good
conscience
may breed
joy, a bad
sorrow:
with the
reasons of
either.

2. It seemeth that of all
the gifts of the Spirit, our
confidence and comfort in
God, should especially bee
called our crownē, as eve-
ry way the chiefest for our
selves.

3. Herein may wee be
confident, that God hath
provided a way, whereby
we may bee assured either
to scape the judgement
which falls upon others, or
at least to bee bettered
thereby, that it doe us no
hurt.

Conscience.

I. The testimonie of
a good conscience may,
ought, and doth breede
joy, because it confirmeth
to a man that he doth be-
leeve, and ought not make
him beleeve who did not.

So

So the accusation of mans
conscience, that his life
shewes no sound fruit of
faith, may, ought, and
doth oft breede sorrow
and feare, for that it be-
wrayes the want of faith,
and ought not hinder him
from beleeving, who doth
not at all, or very little;
whereupon followes, that
all such as be so carelesse in
their life, ought to doubt
whether they truly be-
leeve, and so be grieved
for it, that they rest not,
till they by application of
Gods promises unto them
doe soundly beleeve, that
thereby their life may be
amended, and their hearts
soundly rejoyced; by all
which appeares that true
Godlinesse increaseth not
D 4 faith,

What the
carelesse in
their life
are to doe.

True god-
lineſſe en-
creaſeth
not faith;
nor un-
godlineſſe
decreaſe it.

How to
comfort
the conſci-
ence in
time of af-
ſliction.

faith, but ſheweth faith,
and ſo makes more ſure of
ſalvation then bare faith:
neither ought any ungod-
lineſſe decreaſe our faith,
but rather ſhew the want
of faith, and thereby drive
men to ſeek more ſound-
ly to beleeeve, leſt they pe-
riſh.

2. In affliction eſpeci-
ally when the conſcience
(though perſwaded that
the Lords intent hereby is
to make us better) can
hardly finde comfort of
Gods love that he is not
offended, its good to ap-
ply this comfort, that, be-
ing in Chriſt nothing ſhall
be laid to our charge, nei-
ther any thing condemne,
ſeeing God in Chriſt is ful-
ly ſatisfied.

Conſent.

Consent.

If once we give consent to sinne, wee are made ready to fall into more and many finnes, and making no conscience of one sin, wee shall not make conscience of many and great finnes, and so being once inwrapped in sinne, its an hard thing to get out of the clawes of the devill. Lord give us grace to see and resist the very first sinne.

Dangerous to give consent to sin.

Hard to get out of the devills clawes.

Contempt of Grace.

1. Though it be wonderfull that any sinner knowing pardon and life to be offered to him, should at least not embrace it, yet both Scripture and experience daily shew it to be so, even as in many

Whence it is that many doe not embrace pardon & life offered to them.

D 5. earthly

1. From
ignorance

2. From
feare it
would cost
too deare.

3. From
infidelitie

earthly cases is to be seen: let a Prince offer pardon to many rebells, or a father reconciliation to his disobedient sonne, or a Physitian healing medicines to his diseased patients, not a few of them reject the same. The causes of this contempt may bee many, some men of meere ignorance know not the excellencie of the benefit, and therefore neglect. Other would be glad of it, but judge it would cost them too deare, too much travaile and paine to come by it. Others through infidelitie (naturally running in all, till God give more grace) doe distrust they shall never have it, and so deprive themselves of

of it: by all which and the like meanes it comes to passe, that though grace in the Gospell be offered to all, and many know so much, yet very few truly embrace it, even such alone whom God draweth.

2. Such is the corruption of our nature that the best things waxe vile by the commonnesse of them; no marvell then that the Gospell have no such credit, and be so loved, revered, & embraced now, as it was at the first entrance thereof amongst us.

Contentation.

1. Unlesse a man bee perswaded by faith that he dischargeing his duty for his maintenance, that portion which God sendeth

well
knowned
and
common

Why the
Gospell is
not now so
respected
as before.

How to
use this
world wel.

**How to
be content
with our
condition.**

eth is fittest for him, and that he can be content to be poore, he can never use this world well.

2. To breede contentment with our condition whatsoever; weigh wee,
1. That nothing comes to passe without Gods decree and providence. 2. That the same is not only good in respect of God, but also for the best to all Gods children, wherewith therefore wee ought to be contented.

Contracts.

**Directiōs
touching
Contracts
before marriage.**

I.

1. Contracts before they bee published by the Minister are to be knowne of him, and therein this is a good orderly proceeding before some honest witnesses to demand, 1. How neere

neere or farre off in consanguinity they bee.

2. Whether they together or either of them to

other have beene precontracted. 3. Whether they

have their parents consent, without the knowledge

whereof he is not to proceede. 4. Whether they

purpose to solemnize their marriage in the congregation.

These being granted before the parents or their

vicegerent to proceede to prayer, and exhortation

to some generall duties of men and women, and so to

contract according to the common Liturgie in the

sight of God with prayer. The exhortation (after the

defence of this duty belonging to the Minister)

may

may be briefly a discourse of the doctrine of the law and faith applyed to their estate of marriage, and so their speciall callings, and most neede.

The Parents consent to be had.

2. They which contract themselves without their governours or parents consent, if they be alive, are to confesse their fault publicquely before they be marryed, that others may heare and feare.

Corruption.

Men doe lesse esteeme Gods graces when they most abound.

1. Such is the corruption of our nature that though wee bee wonderfully delighted with Gods graces, yet when wee abound with them, we lesse esteeme them, then when wee begunne to enjoy them.

2. Our

2. Our corruption is like to the wantonnesse of children, who either will doe as they list, or else leave all undone.

Our cor-
ruptions
like the
wanton-
nesse of
children.

3. Its a common corruption so to grieve at evils present, that unthankfully wee forget former mercies.

Immode-
rate grieve
occasion-
eth forget-
fulnesse of
former
mercies.

4. Its too common a corruption that wee can disclose many of our infirmities, and keepe the greatest close.

Dange-
rous to re-
veale some;
conceale
our grea-
test infir-
mities.

Good Counsells.

Beleeve to be saved, as a Publican; live as a Justiciarie; Pray as idle beggars who live by begging: Labour for grace, as worldlings toil for wealth: Provide for thy soule as thou doest for thy bodie, rest,

How to
beleeve to
be saved,
live, pray,
labour for
grace, pro-
vide for
our soules.

Note.

rest, food, apparell, and
such like necessities; feede
to be fitter to labour : so
labour, as to get a stomack
to thy food.

Holy Dayes.

The use of
holy dayes.

IN those, wee must re-
deeme the time in re-
sting from our callings.

Death.

We are to
be in rea-
dinesse a-
gainst our
departure
out of this
world, dai-
ly prepa-
ring for
the same.

1. This amongst others
ought often to be thought
on, to have all things in a
readinesse against our de-
parture out of this wret-
ched world, and therefore
not onely to set our out-
ward estate in order
(which naturall wise men
doe) for the good and
peace of our posteritie,
but

but especially to set our spirituall state in such a readinesse, that wee may with continuall care and comfort, waite for our change, and our Saviours second comming, and withall to leave to our posteritie some testimonie of Gods fatherly dealing with us, and fidelitie in performing his promise to us, the seede of faithfull parents, that our posterity may be hereby stirred up to serve the Lord God of their fathers.

2. Wee can better away to meditate on death which Sathan covereth with eternitie following; then on the day of judgement where wee all must make our accounts.

To meditate on death or judgemēt, which best liked.

3. The

How to
meditate
on death
profitably.

How to
thinke of
life and
death.

3. The bare meditation of death doth so farre move us from suffering with delight to dwell on earthly things, as reason disswadeth us to make any cost about a tenement, where wee know we shall dwell but a while, yet such imaginations of death build up in the meane time the kingdome of pride in us. Wherefore it shall bee more availeable, when wee meditate of putting off this Tabernacle, wee thinke also of putting on the Tabernacle of Righteousnesse, and how without that we shall never stand with comfort before Christ in his Kingdome.

4. As wee are so to thinke of life that wee bee content

content to die, so wee are to thinke of death, that wee be contented to live.

The feare of death is no more to be disliked, then not to feare, for both may be with good conscience, and in faith, if they exceed not; for its allowed by grace and nature to feare Gods judgements.

The feare of death not to be disliked.

5. To call to minde old sinnes of them which are a dying is necessary to bee done of those which visite them, for if they have truly repented them, then are they not guilty of them, and others may profit thereby. If they bee guilty, the trouble of their minde shall turne to their good, in that they finde their judgement in this world,

The use to be made of dying people.

world, and escape the everlasting judgement to come.

Decay in grace.

A great judgement it is not to thrive by the many helps wee have of our spirituall nourishment.

The causes hereof.

I.

2.

I. A most grievous judgement of God it is (though secret and therefore not to us so sensible) that having many excellent helps for our spirituall nourishment, yet Gods curse seemeth to be thereon, in that wee thrive so little thereby, wherein notwithstanding the Lord is to be cleered, who (giving his grace ordinarily by meanes) doth most justly keepe it from us, partly for our unworthinesse, either for some olde sinne unrepented of, or some present corruption not resisted, and partly for our contempt

contempt of it, in that we setting so little by it, have so sleightly sought it, and having received it in any measure, were no more charie and carefull in keeping it, but through our carelesnesse lost it, and through our pride and presumption provoked the Lord to rake it from us, let our earnest purpose and prayer bee, for the better obtaining of it, to avoide the letts, and to use more carefully and constantly all good helps, and particularly holy conference, which by experience wee shall finde to be exceeding profitable.

The Re-
medie.

2. The causes why many decrease in godlinesse be divers, as namely the neglect

The causes
why many
decrease in
godlinesse.

1.

neglect of those meanes which before they used especially of the private dealings with themselves, and brotherly conferences in such strict manner as before, whereof wee be soon wearie, in that by nature wee seeke our ease, and through custome grow cold, and through security and pride waxe blinde and see not our neede thereof.

2.

So also that wee by Satans suggestion and our owne corruption doe privily fall into a good liking of our estate in regard of former grace received, whereby it comes to passe, that wee feeling our selves to bee freed from the danger of sinne and condemnation, doe not so feare it, neither

ther are terrified with the sight of it in us, but through a privie presumption of our safety, we easily pardon our selves, and deale not so straitly with our selves as before, and thus sinne creepes sore upon us to our great hurt. Some there be, though the fewer, who more then they ought torment themselves for their little growth. Others (and those the greater sort) who have and doe continue in a carelesse peace, whom indeed it much concerneth to be humbled for their little growing in grace. The meane wherein a man may with some comfort stay himselfe must partly arise from a wise

3.

4.

The Re-
medies.

wise judging of himselfe by comparing his former and present estate both in the use and profit received by the meanes: wherein this may fitly be considered, that a young plant doth more sensibly shew his growth, then an olde tree, but the olde tree brings forth more sound fruit in his season; the decay or want whereof wee must thus remedie, even by calling our selves to a strait account, to see upon what warrant wee enjoy our peace, and so to feare our hearts with such testimonies of Scripture as doe tell us that this life is not the life of a Christian, who must bee a new creature, and must walke in the spirit,

rit, and must mortifie the
deeds of the flesh, that so
we may withdraw peace
from our consciences till
wee see some change of
our troubled state, and re-
coverie thereof.

Delay.

Many times when wee
have used all good meanes
the Lord deferreth the
successe, that we being the
more humbled, may bee
the fitter to receive com-
fort.

Why the
Lord of-
ten delay-
eth com-
fort.

Delight.

Who so delighteth in
the Lord, in him doth the
Lord delight.

Who the
Lord de-
lighteth in

Devills.

1. By creation good
Spirits; by their fall dam-
ned and wicked spirits
changed into evill: finite,

A descrip-
tion of the
devills or
evill spirits

E im-

immortall, invistble, adversaries to mans salvation, exceeding many, of great power, Lyons, able to doe any thing not above nature; in respect of their malice, compared to Dragons; their subtiltie, Serpents; their experience, termed olde, using secret ambushes with shewes of good; tempting the prophane, never to minde salvation; the civill to rest in common honestie, as the carnall protestant in outward holinesse; the weake beleever either to be scrupulous, or to take vice for vertue through ignorance; the strong to sin against knowledge and presume, to hinder a greater duty by a lesse, to use
good

good actions to bad ends, to doe evill that good may come thereof, to grieve so for one sinne as to neglect others; so running into extremities; yea to winke at sinne, to thinke it tolerable, to tast it, to commit it, to continue in it, to defend it.

2. This is much to be lamented, that in time of superstition men were more feared with the devill when they heard of his hornes, clawes, hollow voice, and such like, then now in the Gospell when they heare of his privie working and fighting against mens soules, which is much more dangerous, and yet is nothing feared, and yet wee can never be-

Of olde,
men were
more af-
raid of the
devill then
now.

Note.

The protection of
the good
angels
comfort-
eth in well
doing; as
the evil
spirits
being a-
bout us
humbleth
in evil do-
ing.

leeve and feele the graci-
ous help of Gods holy An-
gels, till wee beleeve and
feelee the hidden assaults of
Satan and his Spirits.

3. As God and his good
Angels are about us, so is
the devill and his evill spi-
rits; and as good Angels
have beene seene, so have
and may bee the wicked
spirits, not soules of men,
but devills in the ayre; and
the knowledge hereof is
greatly for our comfort in
well-doing, that being in
great danger voide of all
helpe of man, yet God is
with us, and his Angels,
for our humbling in evill
doing, that though no man
see or can hurt us, yet the
devill and his spirits bee a-
bout us.

Discerning.

Discerning.

1. Many are outwardly well, that is, rich in this world, which are inwardly ill, that is, poore in Gods account, and many hate outward evill things, which for want of spirituall knowledge, or the spirit of discerning, see not the corruptions of the heart.

Man seeth
not as
God seeth.

2. Wisedome must be desired in discerning of men, but charitie in judging and praying for them.

3. They with whom we would converse may be tryed by these three notes, 1. Whether in professing godlinesse, they speake upon grounded knowledge. 2. What feeling they have of their in-

Wisedome
and chari-
tie requisite

Three
notes
whereby
to try
those with
whom we
would
converse.

ward corruptions. 3. How loving they are to others in being ready to do them good, and warie to speake of their infirmities, and that with griefe.

Discipline.

1. Wee are bound to be thankfull to God for that discipline wee have, (though there bee great want of it) for its the Lords will to advance his glory hereby, in taking that to himselfe, which if we had stricter discipline wee would attribute to it, for besides that hee doth that by his word and prayer which may bee done by discipline, it may be discipline would hide many hypocrites, which now are discovered, and cover many

Gods wis-
dome in
affording
no stricter
discipline.

many a Christian heart which now are knowne, for they that bee godly now, be godly of conscience, being a discipline to themselves, but many may seeme godly under discipline which doe it for feare rather then for love.

2. This is a good order of discipline, first generally to declare that, 1. Sinne is broken forth. 2. To name the sinne. 3. The partie offending, after to admonish him, then to suspend him, lastly to leave him to Satan.

A good
order of
discipline.

Despaire.

1. Its a fearefull and dangerous policie of Satan to make men continue in sinne without care of recovery, in taking from them

How the
devill dri-
veth to de-
spaire.

Satan tem-
pteth at
sometimes
to despera-
tion, as at
other
to presum-
ption.

How ca-
pitall a sin
distrust is.

all hope thereof, which he doth by perswading them that their sinnes bee so great, so many, and of so long continuance that they cannot be forgiven.

2. A dangerous policie of Satan it is to provoke men to despaire inperswading them they have no faith at all, because they have it not in this and that particular: againe in provoking to presumption to perswade them thus, I hope I have faith in generall, and therefore my faith is sound in every particular.

Distrust.

1. Distrust is a doubting of Gods helpe in our neede: its a capitall sinne above others, robbing God

God of his truth, power, wisdom, mercie, and his other attributes, drawing others by our example to distrust, which in like manner robbeth man of his chiefe comfort in all distresses.

2. How prone we are to it may appeare in our tryalls of paine, debt, and the like, wherein we trust to meanes.

Wee are prone to it.

3. Wee fall into this by resting too much on meanes, neglecting to meditate on Gods truth.

How wee fall therein

4. To trust on God is the speciall remedie to cure this maladie.

How to remedie it.

5. Its a common temptation to afflicted consciences to perswade themselves after some few deli-

Gods former liberallitie doth not prejudice his future mercies.

Note.

verances that they can looke for no more, because the Lord hath beene so liberall, but these must know that God is not like man, for his gifts are without repentance, and when he beginnes to shew mercie he will never cease.

Doctrin.

When there is a doctrin generall or equitie in the word, the exāples though particular may bee generally applied.

Doubting.

Hard to
discerne
what
doubting
stands
with faith.

1. What manner of doubting may stand with faith, though it weaken faith, and what doubting quite shuts out faith, is not easily seene, and more hardly uttered to the sight of the weake.

2. Al-

2. Although this be by the wise providence of God that many of Gods true children, who therefore have had sound comfort in Christ, doe especially in their infirmitie oft greatly waver and doubt and so become uncomfortable, which the Lord for good cause disposeth, lest by their sudden change from so damnable State and uncomfortable, to so happy and joyfull, they should be lifted up, made conceited and secure, and so presumptuous, the fore-runners and causes also of a fearefull fall; yet this is certaine, that this is their sinne, a weaknesse which must be withstood and overcome, for the attaining whereto

Gods children doubt and waver oftentimes, which the Lord disposeth to good.

To doubt is a sinne, and to bee withstood.

How to
remove
the same.

Causes of
Salvation.

whereto, the cause of this doubting must be searched and so removed, which ordinarily is our owne infirmities, neglect and weaknesse in good duties, too great pronenesse and strength in sinne, whereupon the tender conscience feareth his former comfort was vaine, and so doubteth of his estate; for the right removing hereof, this is duly to be considered that as the roote of our comfort in Christ is not the strength of our Christian life, so the weaknesse herein ought not to breede doubting of our salvation by Christ. But for so much as all our comfort stands in this that God who justifieth the ungodly

godly hath freely given his Sonne, and in him is reconciled to us being his enemies, and hath by his Gospell called us, and by his spirit wrought faith in our hearts to receive Christ so given unto us, whereby wee being dead in sinne and having no goodnesse in us, were made alive to God, and so were new borne, and then doe beginne to bee changed first in affection, and then in conversation by little and little, from a childe growing to a riper age in Christ. Therefore if wee have this assurance of our new birth, though we feele much weaknesse of the spirituall life, yet wee ought not to doubt whether wee
bee

The assurance of our new birth a remedie against doubting.

Sense of
our weak-
nesse and
infirmities
no breeder
of security.

bee Gods children, seeing
hee that is so new borne as
aforesaid, can never dy; but
rather we are to remem-
ber, 1. Wee are but chil-
dren, and therefore weak.
2. Wee are very subject
to many spirituall diseases,
some such as take away
sense of life, and therefore
must seeke to bee cured
and not despaire of life
seeing wee cannot perish.
This cannot breede secu-
ritie in sinne to any, for he
that seeing himselfe mise-
rable doth beleeve to bee
saved by Christ, cannot
but love God, and for love
studie and travell to obey
him, no more then fire can
be without heate, so that
they who say they thus be-
leeve and live not Christi-
anly,

anly, are lyars & the truth is not in them. If any tender conscience, ignorant & weak (for so must they needs be) should say, I am such a one, because they feele so little grace in them, they may manifestly be disproved by the true effects of faith, which no faith can be without, true love of God, his Word, his Saints, desire to please God, grieve for former and present sinnes, and such like. If any hypocrite will say he thus beleeveth, and in some measure thus liveth, let him try his inward affections why hee doth all duty, it will bee found not in love to God and recompence of his kindnesse, but either for the

Faith, and
an holy
life goe to-
gether.

Comfort
to a tender
conscience

The hyp-
crite dis-
proved.

the credit of the world, or mercenarily for obtaining Gods favour, whom his securitie, jollitie, presumption, and want of sense of his infirmities and of an holy feare of falling and care to please God in secret will descric.

3. A true beleever falling into sin, ought (if hee can) hold his confidence, though he be foulie fallen, and rather lament that hee Gods childe should so dishonour his father; for the doubting of Gods favour cannot raise him from his fall, but the beholding of it, is that alone which will breede holy and acceptable sorrow for sinne and conscience of amendment.

Having
fallen into
sinne to
doubt of
Gods fa-
vour will
not raise
up.

4. Its

4. Its evident that many of the carefulest Christians seeing their infirmities, doe most doubt whether they have faith, who yet for the most part in time of tryall finde more then others who bee more secure and confident, but yet this is their fault, that they looke too much to effects and not to the cause of their justification, and in beholding the effects through ignorance and feare, judge amisse, not seeing the true effects of faith in them, being blinded with their wants.

They who most suspect their owne weaknesse prove strongest in the time of tryall.

The saints looke too much on the effects, too little on the causes of justification.

5. This is found in many true Christians, that they oft doubt of their salvation, and feare they bee not Gods children, because they

Many seeing much corruption in themselves, weakened their faith that they might by feare be made more carefull in life, who should indeed increase their faith, that they might be more quickened thereby to an holy life.

they see such finnes and wants in themselves, and hereupon be oft moved to greater care of an holy life thinking that otherwayes they may not beleeeve; and on the other side, that if they see more mortification of their corruptions, and more strength to good duties, that they may boldly beleeeve: wherein they pittifully deceive themselves many wayes, 1. That they often obtaine not their desire in mortification. 2. That if they by this meanes prick themselves to more care for a season, yet so soone as their feare is slacked their care is ended. 3. That if their care should continue, yet this is not that which

which can either cause them first to beleeve, or else any way encrease their faith, onely this can more certainly prove, that they have and do indeede beleeve, and so may comfort them; for there is nothing that can beget or encrease faith, but Gods promise, and scales thereof truly applyed. They therefore who doubting doe thus think to encrease faith by leading a better life, doe take a wrong course, and plainely shew that in their holy life, they seeke themselves and not the Lord, and are not moved thereto by the true love of God, which is the chiefe mother of true obedience, whereas they ought

ought rather, (having good cause to doubt whether they have soundly beleevd, seeing they finde in themselves no comfortable fruits of their faith) to labour more stedfastly to beleeve, that so their faith, as fire encreaseth by the heate of it, may send forth more fervent effects of love to God and obedience, which shall then effectually comfort them, seeing such fruits of such a root.

A principall means of weakening faith.

6. In the deepest thoughts of our salvation this oft riseth up to weaken our faith, that God having ordained some to destruction, and yet (to make the sole cause of mans perdition to bee in himselve)

himselfe) prepared a remedy for all, and in his testament bequeathed it to all, and publicquely proclaimed it to the world, though for his part determining to give grace to receive it onely to his chosen, and to leave the other to themselves, what warrant wee have to beleieve, that we are of them to whom God hath determined to give his grace, and who indeed shal receive it, and not of those who herein deeply deceive themselves, whereunto the soundest answer is this, that, the secret determination of God is to himselfe, and not to be enquired in to of us, who cannot know our election till wee know
our

The removal
vall thereof.

our effectuall calling; who to this end must attend to his revealed will, wherein he certifieth all to whom the Gospell commeth, that he would have none perish, but beleewe, & therefore inviteth all of them, exhorteth, entreateth thē by his ministers to be reconciled unto him, and forethreatneth if they beleewe not. Upon all which this may bee concluded, that its great sinne and folie for him to whom the Lord hath revealed his will concerning his salvation, and by many meanes prepared him thereto (as giving him sight and sense of his miserie, knowledge of, and unfained desire of Christ the onely remedy, calling

calling and commanding him to receive him, together with cleere knowledge that he in his word hath promised this remedie to him) for him I say its great sinne notwithstanding all this (upon no ground, but onely a suspicious feare) to doubt that God will not yet save him, but doth this to his farther condemnation, whereof there is no feare, but to such as contemne this grace, or receive it in vain, not being drawne thereby in truth to love and seeke Gods honour by unfained obedience to his will, whereas all they who knowing the benefit by Christ in respect of the greatnesse of it, and their
owne

Its no presumption
to give credit to God
in his
Word.

owne great unworthinesse doe feare they shall never obtaine it, though they above all desire it, they I say ought to be bold and count it no presumption to give credit to God in his word, that hee will according to his promise bestow his Sonne, and in him eternall life upon them; for such doth Christ expressly call unto him, *Mat. 11, 28.* yea hereupon ought they boldly without feare to adventure their soules health & eternall happinesse, that by this perswasion they may bee drawne to love and obey God, and so bee confirmed, yea more to feare their hearts from this horrible sinne of unbelief.

leefe (the greatest of all other) whereby they knowing what God hath said, yea unto them, doe yet in not giving credit to him that he will be as good as his word, make him a lyar, and so a false God; much more such as have received the earnest of Gods Spirit renewing their hearts and lives, ought to be of good comfort and shake off such doubts. The cause of this distrust is in many their owne unworthiness, which bewrayeth great ignorance and error, that God giveth his Sonne to the worthy, though not of merit (which no Protestant holdeth) but of meeke mercy to those that truly repent them, (which is

F petie

Unbelcefe
an horri-
ble sinne.

Causes of
distrust.

Our unworthines
must not
let us from
believing.

petie Poperie) whereas the truth of God is, that hee having given his Son to none but such as had no grace nor repentance in them, that they by receiving Christ by faith, might receive grace to beginne to repent, and so daily to grow therein, therefore as none ought to beleeeve because they have repented, so none ought to be afraid to beleeeve because of his unworthinesse, the sense whereof doth make him most fit to beleeeve, and receive Christ. The want of knowledge and due regard of this one point is a principall cause of distrust on the one side, and vaine presumption on the other, both workes of perdition.

7. For

7. For removing of our doubts of Gods favour either generally or in some particular actions. there must bee, 1. A sound judgement to direct when wee ought to doubt or not, and 2. A daily labour according to our judgement to doubt and beleeve as cause is.

How to
remove
doubts of
Gods fa-
vour.

Dreames.

Of dreams which make some deepe impression in us, and abide longer, its good to make some profit, and they may be thought to come from God or the devill, according to their divers ends and effects. An evill dreame shewes an evill heart, in some sinne either committed, or whereto we be subject, and

The use to
be made of
dreames
whether

evill,

terrible,

or

good.

may shortly follow. If they be terrible, they may forewarne of some evill to come, that we may avoide it by good meanes, yet so as we neither feare them too much, nor quite contemne them: so for the good, that we perswade not our selves of having it, nor yet neglect it. The same may be said for the event of witcheries and flanders.

Dulnesse and Deadnesse.

Dulnesse
when
chiefely
found.

The causes
thereof to
be searched

1. A common thing it is in Gods children after their greatest joyes to feel great dulnesse and deadnesse of minde. When the same seiseth upon us,
1. We ought to search the cause, whether doing some evill, leaving off some good

good to bee done, neglecting the meanes of salvation, not seeing or not repenting some sinne seene, or not repenting so soundly; or for unthankfulnesse for former graces. 2. Wee must use the remedie, not pleasing our selves in this deadnesse, but stirring up our selves as from slumber, calling to minde Gods speciall mercies on us, and our unworthy receiving and using of them, using all good meanes to quicken us. 3. In using the meanes to offer our selves to God, waiting patiently for his helpe, esteeming neither too little nor too much our affliction.

The remedie to bee used.

Gods helpe to be waited for.

Note.

It falleth out that Gods children are sometimes

Why the
godly are
sometimes
more dull
with the
publique
meanes
then with-
out.

times more dull with the
publique meanes, then
without, which may arise
from hence, that either
they are too remisse in the
use of the private, or else
fall to loathing the pub-
lique, because they have
them so often, or put too
much confidence in such
places, which the Lord
correcteth by denying the
use, and such like.

Dutie.

The omis-
sion of a
duty for
infirmities
sake how
dangerous.

For infirmities sake to
leave a duty undone is to
cover sinne, not to over-
come it.

Earnestnesse.

In earnest-
nesse the
heart is to
be searched

IN our earnestnesse its
necessary to search our
hearts

hearts, whether it be of the Spirit, or of the flesh, and if we cannot see the depth of our hearts, it argueth want of prayer and travailing with our affections to know them.

Ease.

Long ease will bring either superstition, prophanenesse or heresie through our corruption.

Elect and Reprobate.

A Reprobate of knowledge lying in despaire, may beleeve that both Christ can and would ease him, if hee could beleeve and come unto Christ to be eased, but distrusting this, comes not, turnes away frō God. But the elect beleeving that Christ will ease all commers to him, is

F 4 drawne

Long ease
how dan-
gerous.

Difference
betweene
the faith of
the elect
and of the
reprobate

What it is
to come to
Christ.

drawne by Gods Spirit to
apply this to himselfe, and
make reckoning he com-
ming shall bee eased, and
therefore indeed seeketh
with faith to Christ, and
is eased; to come to Christ
is not simply to beleeeve,
but (beleeeving Christ will
be as good as his word) in
spirit to goe unto the
throne of grace, and desire
the same, as a begger invi-
ted comes for reliefe.

Evills.

Two dan-
gerous e-
vills.

These be two evills ve-
ry dangerous: To pretend
great comfort, and make
small conscience in our
life, and to confesse our
faith is weake, and yet to
be content therewith.

Excuse.

Unwil-
lingnesse
to do good
to be striv-
ven against

When we are unwilling
to

to doe good, an excuse is
too readie, its good there-
fore earnestly to strive to
overcome this, and then
to take opportunity to doe
the same. **W**

Examples. Particular
examples may be made
generall instructions, when
the cause of the misgovern-
ment is not necessary, never

As - God hath given
great variety of heavenly
exercises, and matters to
be exercised in, so we shall
find such like comfort
in our nature, that we
care not to use this variety
for our relief.

Exercises. Particular
examples may be made
generall instructions, when
the cause of the misgovern-
ment is not necessary, never

Particular
examples
when to
be made
generall
instruc-
tions.

The varie-
ty of hea-
venly ex-
ercises re-
sults from
our nature.

What use
is to bee
made of
our fail-
ings.

A prooffe
of a weake
faith.

Failings.

When we see where-
in wee have failed
in any part of our daily
practise, we are not to
make slight thereof, or
favour our selves therein,
but labour speedily to re-
cover, lest we grow hard-
ned and incurable.

Faith.

Such as by hearing
of witches and fearefull
practises of Satan be sore
frighted, are to know their
faith is weake and comfort
small (for the sound belee-
ver shall not feare for any
evill tidings) and there-
fore they must never cease
striving for faith and com-

fort, till they finde a sweet and bold resting in the Lord their father who will preserve them.

2. Faith being the band of our union with Christ, we doe thereby enjoy peace with God, are favourably accepted of him, joy in the hope of happinesse, have comfort in affliction, patience, experience, hope, boldnesse to pray, love to God and delight to serve him, wee please God, long for heaven.

3. The way to encrease faith is to apply to our selves Gods promise in his word and Sacraments, by hearing the word, praying, meditation, conference, and the like, and to this end

What benefits wee enjoy by faith.

How to encrease faith.

Meanes
whereby
to be en-
couraged
unto all
godlinesse.

I.

2.

3.

end also every one who
desires to finde strong
comfort in the Lord, and
thereby good encourage-
ment unto all godlinesse is
daily to consider deeply,
1. His owne miserable e-
state by nature, that there-
by he may be stirred up to
cry with the Apostle, O
wretched man that I am,
who shall deliver me from
the body of this death?
And 2. he is no lesse to re-
gard the remedie hereof in
Christ, that beholding the
singular benefit thereof, he
may more uncessantly de-
sire it; and so 3. the truth
of Gods promise, that hee
may be more and more as-
sured that Christ is his and
he the Lords, that this
may comfort and encou-
rage

rage him in all godlinesse.

4. There is great difference betweene knowledge and faith, for a reprobate may know by the word of God, and so beleeve that God hath promised his Sonne to him (as well as to others) and yet not lay hold on this promise, which is true faith, which he onely doth who so receiveth Gods promise that thereby he is certainly perswaded that he shall have the thing promised; which makes him selfe stay for his salvation hereon, and patiently to waite and looke stedfastly for the same.

5. The true doctrine of faith is a stranger, much more the practise of it, that

Difference
betweene
knowledge
and faith.

The true
doctrine
and practise
of
faith is
stranger.

that men seeing themselves most cursed wretches, yet should be assured that God hath given them his Sonne, and in him eternall life, for he that hath this assurance, cannot but have much comfort even in afflictions; and this only is it, which will make a man willing to deny himselfe.

Few know
or doe e-
very thing
in faith.

Foure
things to
be labou-
red for of
him that
would doe
any thing
in faith.

6. Its a matter very weakely knowne, much more weakely practised of most Christians to doe every thing in faith, which must needs deprive them of much comfort, if they live not securely, contenting themselves with *opus operatum*, for remedy hereof this is to bee knowne and laboured for of him

that

that doth any thing in faith, 1. That hee know the thing he doth in omitting or committing bee commanded of God, and therefore endeavour to please God therein. 2. That he know and remember Gods promise made in Christ to such obedience. 3. That he give credit to this promise, that God for Christs sake will accept his true though weake obedience. 4. That hee with this perswasion doe offer up his service to God in the name of Christ. How infinitely in all wee all doe faile is lamentable to consider, especially that wee doe not the things we doe in faith, and therefore no marvell it is, though God

I.

2.

3.

4.

Note.

with

True faith
never
thoroughly
quenched.

An holy
life shew-
eth in
what sort
we beleeve,
as inquiry
who be-
leeve not.

Hinderan-
ces of faith
1. Security
occasion-
ed tho-
rough ig-
norance,
neglect, or
contempt.

withhold many sweet cō-
forts, which otherwise we
might finde.

7. True faith in my
judgement is never so
quenched, that neither the
owner nor any other can
see any life thereof, but
there is ever some fruit of
the Spirit to be seen if we
marke it.

8. An holy life cannot
make any unbeliever to
beleeve, neither properly
increase faith, but only
as fruits prove the tree
good, and shew in what
sort we beleeve; so no ini-
quity ought to hinder any
from beleeving, but only
sheweth who beleeve not.

9. Hinderances from
faith are these. 1. Secur-
tie, making no reckoning
of

of it, or too small, or both, either of ignorance, neglect, or contempt, and therefore either never goe about it, or too slightly, using some meanes, not all, or not constantly to the end. And 2. in such as make reckoning of it, either presumption, (that they have it when they have it not, or may and shall have it without such meanes used, as without which it cannot be looked for) or discouragements, 1. That it is impossible for any, or for them either so weake, that they shall never hold out, or so unworthy that God will not give it them. 2. That it is over tedious to attaine to, will cost too much paines, or

2. Presumption or discouragements.

Remedies
hercof.

1.

2.

3.

or bring too much trouble, by forgoing all delights and gaine, or falling into many dangers and persecutions. To remedie which, 1. we must make chiefe reckoning of it, as the pearle for which wee will sell all. 2. Consider the difficultie, that we suspecting our false hearts, and weake strength, may use all meanes to attaine it. 3. Comfort our hearts by the word of the Lord, that its not only possible but easie, even for us in our owne eyes most unworthy, through him who is able to performe what he hath spoken, and is more willing to grant, then wee to seeke, as appeares by his inviting us, who

who seeké not after him.

10. Faith is well likned to fire, whereof if a man have a sparke covered in the ashes, if he shall content himselfe therewith, not labouring to encrease it, in time it will goe out, and if not, hee shall yet have but small use of it, and oft have much to doe to finde it; So they who finde some faith in them, and therewith content themselves shall soon leese it, or be so to seeke of it, that they have small use of it in their lives, either to comfort them they are the Lords, or to guide their lives; whereas every one ought to kindle his little sparke, so that he might alwayes have the heate of it

Faith likened to fire.

How dangerous not to be armed with faith.

Whether this speech, I will goe to my father, be of faith or before it.

Whence it is that being perswaded that God is true in all that he saith, wee should yet not believe some things which hee saith.

it, and warme others.

11. Whosoever armes not himselfe with faith, shall live securely or fearefully, not comfortably.

Q. Whether is this speech, I will goe to my father, of faith, or may it be before faith? **A.** The parable is to be understood of professors such as the Jewes were, who were in profession the children of the covenant, and had God for their father, and therefore the ungodly among them and us, are like the prodigall childe who returnes to his Father.

13. It seemeth strange that a man being fully perswaded that God is true in all that he saith, should yet not

not beleewe some things
which he knoweth God
doth say, and so make God
a lyar, which is yet the sin
of all men who know
God, and his word. The
cause hereof is not easily
seene, and therefore so
hardly removed: indeede
if God speake any thing
which our judgement can-
not object against why it
should not be, we doe rea-
dily beleewe, as of al things
past, and many to come,
that our bodies shall rise,
and wee come to judge-
mēt, the wicked be dāned;
the godly saved; but that
we being ungodly shall be
justified by Christ, this is
hardly beleewed, not only
because wee be naturally
moved to feare that God
for

for sinne will condemne us, but also because wee measure God by man, that he will not love such as hate him, and doe good to his enemies.

Faith cō-
pared to a
noble prin-
cesse.

Graces
preceding
and succee-
ding faith.

By the
temper of
the heart
faith may
be best tri-
ed.

14. Our most holy faith is worthily compared to a noble princeesse, who hath ever harbengers, going before to prepare for her, and a goodly traine after, so faith hath knowledge, sorrow, feare, desire of pardon, going before it, as all the honourable Ladies of vertue; peace of conscience, love of God and men for his sake, and such others follow after.

15. The easiest tryall whether our faith be alive and burning, not halfe dead and cold, is by the tem-

temper of the heart; for if faith be lively, then shall we finde our hearts cheered and ready to serve God in any duty, prayer, hearing the word, and the like, yea then will our zeale burne to bee thankfull to God, and willing to die, ready to forsake all : but if the heart be dull, drowsie, or dumpish, then is faith cooled; For how can any have feeling of Gods love, and not bee quickened in love to God againe, which will constrain us to deny our selves, and to seeke his glory, and to please him in all things.

16. We doe in nothing more deceive our selves then thinking and quietly resting

Note.

Many deceived in thinking they have faith, and have not.

resting, herein, that wee have faith, when indeed if we saw the want thereof it could not but shake us.

Chiefe lets
of faith or
causes why
so few be-
leeve.

I.

Simil.

17. Musing what is the chiefe cause why wee so hardly beleewe, and put not such confidence in Gods word and seales, as wee doe in mans, I observe these, 1. That this is our feeble nature, that we can hardly but feare so long as there appeares any danger, that may fall on us, though we have great securitie against it, as a man at sea, or on an high scaffold or tower, when wee looke downeward we cannot but feare though there be great safety. Howbeit as they who have had oft experience & be acquaint-
ted

ted with these doe feare lesse, so in matters of the soule some are hardned and desperate, others remaine quaking and fearefull, the best keepe the meane betweene both, so feare the danger as that they are made carefull to avoide it, and that with hope of escaping. 2. That this also is in all by nature till it be defaced, that sin condemnes and drives from God, and its as much against nature for a sinner to looke for favour from God, as fire to be cold; we more easily may beleieve that shall be, which God hath said shall be, though it be above nature, as our bodies to arise, but in matters concerning our selves

G if

2.

Wee more easily beleeve what God hath said shall be, though it be above nature, then things concerning our selves if they bee contrary to nature.

if they be contrary to nature, we ever feare that e. vill will come, which wee have deserved, and wee shall not have that benefit, which wee are unworthy of, though God by his word and seales give us great securitie to the contrary. And this I note the maine error, that we measure Gods goodnesse by some worthinesse in us, whereas his truth should be set against all in us whatsoever. Although I doubt not but that there be divers measures of faith in divers men, and in one and the same at divers times, yet there is no faith without some certaintie, and none with all, but the best faith hath feare and doubting,

doubting, when we looke
upon our vile unworthi-
nesse.

18. Faith to our spiri-
tuall life is in many things
like to fire in the naturall,
then which what is more
necessarie, for without it,
what comfort can wee
have? It is it which make-
eth our prayers, and all
our Christian endeavours
acceptable. As fire will
goe out, so faith, therefore
it must be daily repaired
as the Levites holy fire,
which else will be hardly
recovered. The way is, to
lay on matter enough, oft
to renew the fire, this is by
oft meditation on Gods
goodnesse promised and
performed.

Faith like
unto fire
in sundrie
particulars

How its
to be kept.

19. The way to get

G 2

faith,

The way
to get faith

I.

1.

2. The way
to get faith

3.

faith, (whether yet none
or but weake) is this, that
knowing what true faith is
(namely to know by Gods
word that God is our Fa-
ther in Christ) 1. We ex-
amine whether we have a-
ny, and then how weake:
which may be most sound-
ly knowne by causes and
effects, among all, the pur-
ging of the heart by faith
the surest. 2. Finding either
no faith or weake, deeply
weigh the great miserie of
want of faith, and benefit
of true faith, as whereby
all grace, and whatsoever
is to be desired, without it
none; that this may breede
an insatiable desire of
faith, and daily encrease of
the same. 3. Being thus
desirous of faith, but ha-
ving

ving no abillitie to get it;
(it being the gift of God)
runne to Gods word, and
see there to whom God
promiseth to give it, where
you shall finde, God
heares the desires of the
poore, *Psal. 10. 17.* and
satisfieth the hungrie with
good things, and bids us
aske and we shall receive,
whereupon all that feelee a
true desire of faith may
take hold even upon Gods
word, that hee will give
them faith, which is in-
deed a beginning of faith:
4. Hereby they must bee
moved to use these two
meanes, prayer, and labour
to get true saving faith,
they must pray to God to
worke it in them by his
word and spirit, medita-
ting

ting on Gods mercie in free offering Christ to all sinners, and on his truth in bestowing Christ on all that come to Christ with a true heart in assurance of faith; both which being continued, will certainly obtaine faith in the time and measure which God seeth most meet.

The surest
proofe of
faith is by
the causes
and effects
thereof.

The causes

20. Its without question many be deceived whether they be in the faith, most presume, some few mistrust. The surest proofe is by the causes and effects both joyned, otherwise no certainty: under causes we comprehend all works of Gods Spirit, by which he leades men by faith, which principally be these three,
1. True humiliation. 2. Earnest

nest desire of Christ.

3. True beleevving in him: in all which many be deceived with shadowes instead of substance, or at best with taste for full feeding. The best evidence we can thinke of that all those be sound bee these; for humiliation, if a man carry about with him a true feeling of his wretchednesse. *Rom. 7. 24.* For his desire of Christ, if hee be not full, but having tasted, hunger more after Christ. For his drawing to Christ by the spirit, if after all stormes to draw him from beleefe, he yet finds Gods word and spirit causing him to rest on Gods faithfulnessse. Now for the effects which bee

The tryall
of our hu-
miliation.

The tryall
of our de-
sire of
Christ.

The tryall
of draw-
ing to
Christ.

The ef-
fects.

many, the principall is the receiving of the Spirit, not as a stranger to doe a work and so away, but as an inhabitant to dwell for ever, which spirit is as the sap which comes from the vine Christ to the faithfull the branches, this spirit compared to fire hath two effects, light and heat, joy and love, comfort and conscience: many times when the fire is covered there appeares no light, but if you come neere there will be some heate; So is it with weake beleevers, they have still some love, though joy be covered, not felt: as in the causes so in these effects many be deceived, with false fire in both. There be comforta-
ble

ble notes of soundnesse in both, which though a deceived person will dreame to bee in himselfe, yet where they bee indeed it will not be hard to finde, and therein wee may rest quietly. 1. One speciall marke of a sound heart is a feare of being deceived, which breeds care to search well our selves, and to be glad to be tryed by God and men. 2. Upon sight of our selves that we have some grace, that wee have a sight also of our povertie; a mourning for it, and meane judgeing of our selves with better esteeming and love of those, which have more grace, and an hunger after more. 3. In our whole life to ap-

Comfort-
able notes
of a sound
heart.

L.

2.

3.

Prove
your
heart
to
God

4.

5.

6.

A speciall
point of
Gods
mercie.

How to
prove we
have faith.

prove our selves to God
more then unto men.

4. Not to rest in the deed,
but to have more care of
the right manner how we
doe any thing. 5. To
make conscience to be the
same in secret by our
selves, which we be before
others. 6. To make con-
science of leaving our dea-
rest sinnes, and doing such
duties as the flesh most
shunneth.

21. This is the exceed-
ing mercy of God, with
encrease of temptation to
encrease our faith, as with
decrease of faith, to de-
crease also the temptati-
on.

22. Experience shew-
eth that we prove our
selves to have faith, when

we

we mourne for want of it and thirst after it: and then our faith may be least when we seeme to have most; for then we least feare and suspect our selves, and so are in greatest danger, lying open to Satans temptations; this is an excellent comfort for such as are grieved through want of faith, which groweth partly through feeling of the word and humble thanks, and by humbling our selves before God.

23. Though sometimes we feeble small or no faith in us, yet we must re-
taine a reverend estimation of Gods mercie, and most vile account of our sinnes, and wretchednesse,
for

A reverend
estimation
of Gods
mercies to
be retained

A sweet
comfort.

In affliction
of
minde
what is to
be done.

The greatest
faith is
where
there is
least feeling.

for to him that thinks nothing more vile then his sinne, nothing so pretious as Gods mercie, assuredly there is no sinne, but is pardonable.

24. When God afflicteth our mindes, if wee have received knowledge, then must wee bee thankful for it, and pray for faith, and though we have no feeling, yet must wee waite for it, and that long time, for in the end God will surely send it to those that waite for it, which cannot bee without great faith, for the greatest faith is, where there is least feeling; for it is more easie in glorious feelings to beleeve.

Falls.

Falls.

1. No man can promise unto himselfe but he may fall foullie, and be so sore shaken from his comfort; which soonest befalls them that least thinke of it, therefore feare, watch, pray alwayes.

2. Seeing the Lord in these our dayes exerciseth his displeasure in so grievous manner upon many who have seemed long sincere professors, that many are given up to adulterie and other grievous sinnes, yea even to Apostasie, and sundrie to madnesse, and so to wofull ends, it ought to be an earnest admonition to us all to looke to our state, that wee deceive not our selves,

No man:
but may
fall, they
soonest
that think
least of it.

What use
to make of
the falls of
others.

He that
standeth is
to take
heed lest
he fall.

Even the
best have
some slips,
the worse
some
goodnesse.

The elect
hardly fall
twice into
one grosse
sine.

selves, nor provoke God to humble us so low being his.

2. Seeing the deare children of God, *Noah, Moses, Ezekiah*, and many other excellent men did fall in their later dayes, every Christian ought to use all meanes, most carefully, and be admonished hereby, lest he in like manner fall.

4. There is no man so good, but that the Lord sometimes letteth him slip, that he may be humbled; nor so evill, but that sometimes the Lord conuaies goodnesse into him, that his condemnation may be the iuster.

5. It hardly falleth out, that a Christian effectually called

called and of sound knowledge should fall twice into one grosse sinne.

Familiaritie.

1. The familiaritie with sinne bringeth punishment of sinne; for this ought to feare us, that if the wicked which be without the tuition of God, and stand onely upon his long-suffering, and every minute of an houre lye open and subject to Gods curse and vengeance, bee our companions, that when they are punished, we shall not escape.

2. Wee may have familiarity with some, in whom though there be no great love of religion, yet there is no misliking of religion, nor love of heresies, yet

Familiaritie with sinne how dangerous.

Fellowship with the ungodly how fearefull.

With what sort of persons and how farre we are to converse.

yet must our acquaintance be in outward things, and we be warie lest theirs draw us from our familiarity with God.

Fasts.

Hypocrisie
is to be a-
voided in
fasting.

1. Wee must not come to fast untill the Trumper be blowne, the bell be rung, but we must fall downe at the trumpet of Gods word, at the bell of our guiltie conscience, for without this private exercise we are but hypocrites in publique fasts.

Benefits
by fasting.

2. By fasting though we have not obtained all our desires, yet have wee had some mitigation of those evils which have beene laid upon us; and if no reformation, yet continuance of the Gospell, and
espe-

especially to our selves a
recoverie of our losse in
grace.

Feare.

1. Feare and mistrust
of our false hearts is paine-
full, but safe, presumption
of our care to be good, is
pleasant but dangerous.

2. The children of God
often feare those things,
which never come to passe,
the w^{ch} is very profitable,
for thereby God gives us
to see our hearts, as if the
things feared came to passe
indeed, and hereby wee
have experience of his
graces, and of our owne
corruptions, and hereby
we are prepared to suffer
the like when they come,
which will not so much af-
flict us when they were be-
fore

Difference
betweene
feare and
presumpti-
on.

How pro-
fitable to
feare even
those
things
which ne-
ver come
to passe.

Those
feares
which
have not
their e-
vents not
to be ac-
counted
triviall.

We are to
feare
though
not immo-
derately.

fore feared, so that we are not to account those frivolous feares which have not their event, but to regard the use of them seeing that by these the Lord humbling his children before hand, keepeth many times the plague away which was feared, and on the other side, hee often both more suddenly and more violently bringeth punishment upon those who never feared them: yet herein we must beware of the other extream immoderate feare, which rather hinders faith then beates downe securitie, and the meane is to bee embraced, that is, to feare and forethinke of evill to come, not of necessitie to fall

fall upon us, because either God could not or would not deliver us, but acknowledging our just desert thereof doe humbly submit our selves to Gods hand resting in his fatherly love, that as he is able so he is most willing, even then to succour us, when we most feare, for as a wise father doth the Lord make his hand heavier in correcting according to the stubbornnesse of his childe.

Feasts.

At such meetings wee ought to consider the bountifullnesse of God to wards us in comparison of many of his deare Saints, neither when wee are fed must we kick against our owner,

What use
to be made
of feasts.

owner, Lord and master, but be more thankfull and obedient, considering we partake of those and all other blessings in the right of Christ for the comforting of our hearts.

Feeling.

Want of feeling to be prayed against.

Wee must not cease to pray against want of feeling, but stay our selves by faith on Christ till he send feeling, seeing that God maketh the sense of sinne by degrees; they are to be suspected which are much moved with every little sinne.

Note.

Fellowship with the wicked.

Where and why the ungodly love or hate.

1. The nature of the wicked is, that there growes their love, where they be not gaine said, and reprov'd for sinne, and where

where they bee admoni-
shed there groweth their
hatred.

2. Great inconvenien-
ces follow the joyning of
our selves in affinitie with
the wicked, as appeareth
by *Iehosaphat* who made
affinitie with *Ahab*.

3. The friendship of
the wicked is such, that to
save themselves they will
endanger their friend, so
did *Ahab* with *Iehosaphat*.
2 Chron. 18. 29.

The Flesh.

Its our great corruption
that wee so much favour
the flesh; to which we are
not debtors, wherein wee
injure our selves, and in fa-
voring the flesh quench the
Spirit, whereas otherwise
in daily beating downe the
flesh

Affinitie
with the
wicked
dangerous.

The
friendship
of the wic-
ked deceit-
full.

The flesh
is to bee
beaten
downe, the
motions
of the spi-
rit to bee
entertain-
ed.

flesh, that is, all motions of sinne, we provide much for our safety and comfort and so kindle with much encrease the Spirit in us.

Flock.

The dutie
of mini-
sters to-
wards
their flocks

Being demanded of the welfare of those committed to our charge, its good to take occasion to pray for them, to bee thankfull for them, and to examine our hearts, what meanes we use present and absent for them.

Friends.

A fault in
friends
meeting.

How to
have com-
fort of our
friends.

1. A common fault it is in friends meeting, so to rejoyce therein, that the spirituall fruit in edifying one another is lost.

2. The best way to have comfort

comfort of our friends is to pray continually and earnestly for them.

Gift.

I.

A Gift of thankfulness after our labour may be received.

What gift may bee received.

2. When we bestow any spirituall gift upon any we must watch what successe it hath, and to bee comforted when our travaile findeth a blessing, and to be humbled when it wanteth.

Upon the event of spirituall blessings upon any, how to be-have our selves.

Gods favour.

Afore evill it is in our nature that we are so much affected with the favour of mortall men who may pleasure or annoy us; and make

Whence it commeth to passe that wee are more affected with mans favour then Gods

make so small reckoning of Gods favour wherein is life (*Psal.* 63. 3.) as in his anger, death, (*Psal.* 2. 12.) which commeth to passe especially by not considering those particulars, for then should wee labour more to get in and to keepe our selves in Gods favour then in any mans.

Gods goodnesse.

To meditate on Gods goodnesse how profitable it is.

To thinke oft and deeply on Gods goodnesse to us will stirre up in us faith and love.

Gods Glory.

1. Its a matter much to be bewayled of us that whereas the honour of God ought to be the most precious treasure in our eyes, and above all desired, it is so horribly defaced in the

the world, and lightly regarded even of Gods children, who doe not so burn in zeale after it as were meet. It shall be therefore highly needfull for us deeply to weigh our sinne, to feare and shame us, that we poore wretches should more greedily seeke our selves then the honour of God, which should be so in request with us, that if the Lord should grant us, but one thing at request, it should be that one thing which above all wee desire.

2. When we think that our chiefeest care is to glorifie God, wee indeede seeke our owne glory.

3. It cannot be expressed how little conscience

H

is

Christians are to bee humbled for their light esteeme of Gods glorie.

In glorifying God we seeke our owne glory. Gods glory still to be aimed at.

is made to make God glorious in the world, and therefore in all our speeches of God wee must as well for manner, as matter, yea and to such end, so behave our selves as may most further the same.

How to
know
when God
is glorified

4. God is glorified both in private and publique, when wee doe acknowledge his goodnesse, confesse our sinnes, seeke of him all good things, and so exercise our selves in his word, prayer, and the like, wherein if there be a willing minde to please God, it shall be accepted, though accompanied with many wants. This is much more when it is in the great congregation so as
to

to excite others. And here-
in this is a great encou-
ragement, that in those we
doe feast the Lord, who is
more delighted in our
poore service which is
presented in faith, then we
can bee in the best graces
he bestowes upon us,
which is his love and
praise, but our great blame:
yet this should exceedingly
move us to bring the
Lord the fattest of our
flock; and as to be hum-
bled wee have no better,
so to be comforted that be-
ing in truth, the same shall
be accepted.

Gods Mercie.

It is not with the Lord
as it is with men, who for
one displeasure will not
remember the former o-

H2

bedi-

An encou-
ragement
to glorifie
God.

God in
shewing
mercie is
farre un-
like unto
man.

bedience of their servants, but cast them off, such is his mercie that for one sin or offence he will not cast us off.

Gods patience and long-suffering.

The use to
be made of
Gods
long-suffe-
ring.

1. Its exceeding neces-
sarie often to remember,
why the Lord hath refer-
ved us, and given us a lon-
ger time of repentance,
even that we may labour
to make such gaine hereof
as the Lord would, in ma-
king us fitter for the Lord,
wherein we must thinke
how short this time is.

How dan-
gerous it
is to play
with our
affections.

2. If we play with our
owne affections, sinne in
the end from sport will
spurre us to confusion, for
though wee are given to
flatter and presume of our
selves

selves that being twice or thrice spared we dare sin againe, yet we must know that the Lord will recompence his long tarrying with wrath.

Gods Providence.

1. An excellent practise of Christianitie it is for every Christian duely to weigh the wise providence of God, as towards others, so especially in himselfe and those that appertaine to him, both in his blessings, and chastisements; that in every of the we may see the end of all Gods workes, and so make that right use of them, for which God hath sent them, registering the speciall: by which practise a good Christian shall not

Serò sed serò.

Gods providence in every thing is duely to be weighed.

Gods providence to be observed in the speeches of our enemies.

Secret things are for the Lord: the revealed for us.

onely be able readily to see the proper end of all Gods dealings, but withall have plentiful store of heavenly matter at any time fit both to humble him and raise him up.

2. The providence of God may be highly regarded even in the abrupt speeches of our enemies, which to a diligent observer will bring their profit, though presently none be seene, as *Pharaohs* to *Iosia*.

Gods Will.

The secret things are for the Lord; the revealed belong to us. In the conversion of a sinner this is most manifest, for herein we are to looke to Gods revealed will, in which we shall see how hee would have

have all men saved, and hath prepared a remedie; and freely offered it, and invites all to receive it, which makes much to set out Gods mercie so proclaimed in the Scriptures as to make all to beleewe, which is so comfortable to the elect, and which shall make all refusers unexcusable.

Godly.

The godly are in many things like children. 1. As sucklings they feele unquietnesse in the want of the milke of the word, are contented and quieted with it, yea and desire to lie at it. 2. As weaned children (though naturally corrupted) not so much to be devisers of sinne; as

Wherein
the godly
are like
children.

1.

2.

H 4.

to

3.

to sinne by imitation, as it were violently drawne unto it. 3. Being growne to mans state to leave childishnesse both in knowledge and manners.

4.

Againe, as children bee brought to good and withheld from evill, either being wonne with faire words, or allured with trifling benefits, or awed with a check, or feared with a frowning looke, or stilled by seeing another beaten before them, or quieted by the rod, so must Gods children, else its to be feared they are no children or babes in Christ, but more carnall then spirituall, or degenerated.

5.

And further, though they bee most liberall children
which

which are easily reclaimed with faire meanes and more moved with promises to serve God then drawne by threats, yet are they children also, which not profiting so much by Gods wayes, are reclaimed by his corrections.

Godlinesse.

1. Whereas every thing hath his time of growing, and his growing in time, its most unreasonable that any godlinesse should bee so straitned, that no growing is to be looked for in it, yea also its a grosse error that in knowledge of the truth there may be a stay and rest, in true zeale too great a fervencie, in holinesse of life too great precisenesse, when

There must be a growth in godlinesse.

In knowledge of the truth there must be no stay.

There is
to be no li-
king of
our estate
but in the
practise of
godlinesse.

That we
may be
furthered
in godli-
nesse what
things wee
are to con-
sider.

I.

2.

as our knowledge shall al-
wayes be in part, our zeale
too cold, our conversati-
on too much corrupted, be
we never so precise.

2. This is a good com-
fort to any Christian heart
never to be quiet or liking
his state when hee feeles
not some readinesse and
cheerefulnesse in the pra-
ctises of godlinesse.

3. That we may be fur-
thered in the practise of
pietie, consider wee these
particulars. 1. That the
enjoying of earthly trea-
sures is uncertaine and
dangerous, the dealing
with them great hinde-
rances, the great delight
most hurtfull. 2. That the
unchangeable purpose of
a godly life is a continuall
conso-

consolation. 3. That the bold reprehension of sin in others is a notable bridle to our selves. 4. That the daily use of all holy exercises, prayer, meditation, reading, conference, are the onely nurses of a Christian life, and of much comfort and assurance of Gods favour to our salvation. 5. That seeing the Lord is at hand wee must not be weary of this course, but labour so to hold out to the end, that we may be found thus occupied. 6. That the daily consideration and use of these will make our battell against sinne more easie and fruitfull, for our very hearts will be better kept in order then otherwise.

3.

4.

5.

6.

7.

wise. 7. That if we well behold what exceeding comfort and joy through the assurance of salvation we finde in this godly life, and what heaviness in the neglect thereof, its reason sufficient to perswade us to hold on to the end, yea this present sense and further hope of the unspeakable reward to come makes Christs yoke easie.

Who profiteth most in godlinesse.

4. He hath most profited who spends most time in this practise of godlinesse, denying himselfe, and taking no thought to satisfie his carnall minde.

How necessary it is to have a resolute purpose to practise piety.

5. Except we keepe this in the purpose of our hearts, and resolutely bind our selves hereto, it cannot bee wee should stand fast:

fast: but many things, as the rarenesse of this course in others, and our owne dulnesse, will beat us from it, and sore shake us.

6. We have great need to take heed of leaving off seeing so many fearefull examples, who harkening to the world, seeking themselves, and waxing weary of this strait way and practise of repentance have given over their diligence in teaching, fervencie in exhorting, zeale in prayer, painfulnesse in private instructing, and readinesse in conference for the edifying of others in meetings, and daily meditation, lamenting their owne and other mens sins, earnest desire of forgiveness,

The Apostolicke of others must awaken us to beware.

nesse, daily purpose of amendment, meeknesse, patience, liberalitie, great rejoycing in God, with earnest thanksgiving and the like. The oft perusing of those will awaken us, when we are fallen asleep.

Gospell.

The bare historie of the Gospell not applied by faith how hurtfull it is.

1. The letter of the Gospell, that is, the bare historie thereof being received without the Spirit thereof, that is, the true use thereof applied unto us by faith, doth no lesse kill then the Law, for what comfort can it bring to a wounded conscience, to know Christ dyed, &c. nay it woundeth them more if by faith they apply it not to themselves.

The Gospell strange to Reason.

2. Nothing more strange

strange to reason, then the
Gospell of salvation by
Christ.

*Grace with the growth
therein.*

1. This may be justly
complained of by many
good ministers and people
of our times, that exceed-
ing much more grace of
wisdom and strength to
every duty and experience
for guiding others, might
have been obtained un-
der so long peace, and ma-
ny helps, had they not
trifled out much time un-
profitably, and been as
slothfull in paines taking
as affraid to bee ill occu-
pied.

2. Its our shame and
ought to bee our griefe,
that we having had so ma-
ny

The
meanes
considered
greater
growth in
grace
might
have beene
got then is

Why there
is so little
growth of
grace a-
mongst us.

ny helps above others, are so farre behinde them, that hardly we can follow them, whom we should have gone before, for what is it but our owne sin that we are not as patterns for others to follow. A principall cause hereof is this, our too great respect of all earthly things which must needs hinder this godly proceeding, as also that wee are not capable of such a lifting up being too much conceited for the little grace we have, and not humbled sufficiently with our many wants.

3. Considering with my selfe what the cause should be why almost all Christians doe very little grow since their first calling

ling though they use ordinarily the exercises of religion, and many of them dwell under a profitable ministerie; mee thinkes this may be said, that either they use not a full, but an halfe dyet, or else by some ill meanes hinder the same. There is no Christian who useth not some meanes whereby he maintaines life; and by Gods blessing on his ordinance all holy meanes have their profit, therefore the more is our sinne, in not using all whereby we might bee fat and flourishing in Christianitie. But as it fareth with crasie bodies, they must have a dyet prescribed, and rules to order their whole life, else can

Most
Christians
use not a
full but an
half dyet,
or else by
some ill
meanes
hinder the
same.

Simil.

can they not long hold out but weaknesse and diseases will oppresse them, whereas otherwise by precise keeping their dyet in all points they be much preserved, and freed from much griefe and paine. So for all the world it is with our soules, the best whereof is so crasie that without a good direction precisely followed, long health and peace cannot bee held, but our lives will be filled with many griefes and troubles. And if these be not felt at first, the longer they fester inward, they will cost the more paine and griefe before they bee cured. It shall be our wisdom therefore never to rest till we have a good direction
fit

fit to preserve our soules in peace, and good estate, and then precisely to keep it in all parts, lest the neglect of one marre another and so wee much hinder our selves. At least this care must be had, that wee doe not as men sold to their appetite, who to please their tast will leave that which is wholesome, and take that which is poyson to their nature, who therein for a short pleasure bring long and tedious paine, which makes repent too late: when this yet is more, that some bee so farre spent that they having once or twice broken their dyet and finding no present paine, doe wilfully proceede, saying, As
good

Christians must seeke and keepe an holy dyet and direction for their lives.

Christians must not be as men sold to their appetite.

What
things wee
are to con-
sider that
we may
keepe an
holy dyet,
and direc-
tion for
our lives.

I.

good bee sicke for some-
thing as for nothing; and
in the end cast off utterly
all care, and so bring upon
themselves incurable dis-
eases, horrible paines, and
certaine death. That this
former advice may be the
more profitable, that is,
that wee may see what
good cause wee (who bee
Gods children) have to
seeke after and precisely
keepe an holy dyet and
direction for our lives,
these things are most
needfull to be thought on.

I. How crasie and feeble
soules we have, how sel-
dome in any good temper,
how soon distempered,
how hardly recovered to
any good plight, all which
may be seene by looking
backe

backe into our lives, and considering how our lives have beene much out of frame, seldome a good stomack, ever weake unto any good duty, and ever some diseases breaking out upon us, some sores ever running, never long without paine, without some deadly palsies benumbing our senses, ever in feare of death and such like. 2. How unpleasant an estate this is, and little to be desired, is duely to be weighed, that hereby wee may be much more quickened to seeke the remdie aforesaid.

2.

Our emptinesse in grace, barrennesse in good workes, many and strong corruptions too too palpable.

4. How empty of Gods grace we be, and how full of noysome thoughts and lusts, how negligent and unprofitable

unprofitable in all heavenly exercises, may wee our selves perceive; as in like manner our barrennesse in all good workes, that few are moved to blesse us and God for us, doth appeare unto others; as likewise our many and strong corruptions no lesse to be seen in our profession, then spots in our face, such as our apparant negligence and drowsinesse in all holy duties, our overmuch lightnesse and mirth, our vaine talke, pride, covetousnesse, frowardnesse, hastinesse, impatience, and such like.

A principall
cause
of the little
growth
in grace.

5. A principall cause of the little growth of most Christians doe I finde to be this that whereas all the
strength

strength of a Christian
commeth from his food
Christ, and this food is re-
ceived by faith only, in such
fort that the more strongly
we beleeve, the more wee
receive Christ, be nour-
ished by him, and so on the
contrary: yet few they be
who so much as know
how to edifie themselves
in their most holy faith,
more then to heare and
pray, which are found in-
sufficient, as if a man in a
ditch should cry for helpe
and use no other meanes,
or pray for meate and seek
none, and how then can
they resume the shield of
faith as the Christian Sol-
dier is exhorted, yet many
take a wrong way which
brings little helpe, namely
to

No sound
repentance
which
comes not
from faith.

The onely
right way
to encrease
faith.

Benjamin Dickson

to encrease their faith by repentance, whereas there is no sound repentance which comes not from faith, and therefore rather we must by our faith encrease our repentance, which as the fruit shall justify the tree good. The onely right way that I can conceive of to encrease faith is to remember, and duely weigh all Gods promises generall and particular, that beholding what the God of truth in the word of truth doth say unto us, we may give credit unto it, and so be assured of receiving whatsoever he hath promised; which cannot but singularly comfort a Christian, and so encourage him to all cheerefull

full obedience. This being so, the chiefe cause I speake of, of our little growth in Christianitie is this, that of all matters in the Scriptures, Gods promises are least remembered and regarded in our private meditations or conferences, yea I may say in our publique ministerie; whereas these above all other as the nurses of our faith, and so of all Christianity, are daily to be meditated on and dealt with: and for this cause I doe commend it to every true Christian as a singular meanes of bettering his whole course, that hee labour by all meanes to have in memory store of Gods promises generall and par-

I ticular,

Of all matters in the Scriptures Gods promises are now least regarded.

Store of
Gods pro-
mises to
be had in
memorie,
about eve-
ry particu-
lar duty.

ticular, that whatsoever
he take in hand, to heare,
read, pray, conferre, fast,
give almes, admonish, cor-
rect, exhort, and the like,
yea also in all his outward
and earthly affaires, that, I
say, before he set on any of
these, to lay before him
Gods promises, that so
he may doe all in faith,
and therefore with com-
fort of Gods blessing ther-
in: the practise whereof
what change it will bring
let experience shew, sure I
am it will be great.

6. Forasmuch as wee
know but in part, and be-
leeve in part, and there-
fore even they who are re-
generate must grow up in
Christ, therefore it is a du-
ty belonging to them also,

as

as well as to the unregenerate, daily to desire more and more to be partakers of Christ, that they may be more cured.

7. That which even the best are to strive against, be vaine wandrings of the minde about needlesse matters, and a sloathfull neglect of good meditations, and other private exercises the nourishers of all grace.

8. The earnest panting and desire after grace is fitly compared unto the breath of the naturall bodie, which is alwayes in him that hath life, though weaker at one time then another, yea sometimes in a swoone seeming quite gone.

Even the regenerate must daily desire to be further partakers of Christ. What wee are to strive against.

The earnest panting after grace compared to the breath of the body.

Graces
like to ren-
der plants.

Meanes to
obtaine
and en-
crease
grace.

I. ba.

2.

3.

4.

9. All graces are like to render plants, whereof many will so goe into the ground, that all their life is in the roote, which in time will spring out again; and others, if they be not cherished, and have the sunne to shine on them, wither.

10. We pray oft for many graces but either know not or use not the fit meanes to obtaine and encrease the same, as 1. For knowledge to read, heare, studie and conferre. 2. For having God in due remembrance, to stirre up our mindes often to think of him in all things. 3. To meditate on Gods greatnesse and glory for reverence. 4. On his promises for

for faith. 5. On his power and truth for trust and hope. 6. On his Wisdom and Righteousnesse for patience. 7. On his love to us for love. 8. On his glory for zeale. 9. On his truth and justice for feare.

5.

6.

7.

8.

9.

II. Our growth in grace doth in nothing more shew it selfe then in our continuall care to please God in all things, for they that seldomest looke to their wayes how they please God, shew they least love God: and they be forwardest, and may have most rejoycing who most care to please him, wherein as many be ignorant how to please God, so even of them the

Growth
in grace
wherein it
chiefely
appeareth.

Note.

An enemy
of growth
in grace.

Simil.

Nothing
harder
then to
get grace.

fewer have such regard as were meer.

12. A great enemy of our growth in grace is a light regard of our disease, as in the bodily, if wee thinke it small we looke not for helpe, but if wee feare it is deadly wee use all meanes for recoverie.

13. There can be small joy to any of their life if they gaine not grace, yet nothing harder : Its so contrary to nature and hath so many hinderances, yet there be meanes which well used wee shall surely grow, else not, but indeed either wee use the meanes too seldome, or too slightly, a speciall gift of God it is to keepe a constant delight in them.

14. Its

14. Its not enough for the comfort of a Christian that he is perswaded he is new borne, but he must see that hee grow up in Christ, and be encreased in grace, for its a sore token he is not in Christ, who growes not, but is well contented, for they that have tasted how sweet the Lord is, cannot but desire more, howbeit this is very hard and rarely seen; therefore few true Christians. As all trades some more some lesse bee not easily learned to become skilfull in, so that we allow seven yeares to be apprentice thereto, so much more the Christian trade wherein we see many botchers, few cunning to make the wed-

I 4

ding

It is more then apparent that who so groweth not in grace is not in Christ.

Simil.

Among Christians many botchers.

In what
particulars
our growth
must ap-
peare.

I.

2.

ding garment meet, wher-
in to grow is not seene of
most who looke not after
it. The Scriptures oft
summe all to these two
heads, faith and love: more
particularly. 1. Our growth
must be in cleerer sight of
our owne vilenesse and
herein specially what most
hinders, which cannot be
but by a tracing out the
wayes of our hearts and
lives, and to this end to
take the glasse of the Law,
and not as blinde, but ha-
ving the light of know-
ledge to examine our
selves, and that particularly
in every one, so shall wee
see matter more to hum-
ble us, and drive us to
Christ. 2. Spreade before
us, and deeply and often
meditate

meditate on Gods promises to heale the wounds of the Law, and to comfort us, that wee may rest on God, for this life and that to come. 3. In thanks & obedience studying to please God in all things both to know and doe his will.

3.

15. Its a common and just complaint of many true Christians, that oftentimes they see their whole course is far out of frame and such as yeelds them small comfort, though they be well thought of by their neighbours, which as they grieve at, so they have many purposes to do better, but in the end these come to nothing, and they never the better, and so go on from yeare to yeare

Most seeing the want of grace yet profie but a little therein.

I 5

with

The cau-
ses hereof.

I.

with little growth, much lesse, such as their profiting might appeare to others: which is especially to bee observed of us Ministers: casting with our selves what might be the best remedie hereof, we searched what might be the causes which chiefly hinder the profiting of such, who saw and sorrowed for their wants, and purposed a better course, which wee found these three, besides that common, that men see not in particular their chiefe defects. 1. That being thus prickt and wounded wee did suffer this to close up, and quickly let this purpose die, and so we fell to our old course againe, and so the longer the

the worser. 2. That wee neglect or carelesly use the meanes, whereby our course might be better, and grace encreased; as specially, private prayer, reading, meditatio.

3.

3. That we harbor some master sin which robbes us of all our gaine, and keeps backe Gods grace and blessing from us. The remedie then is,

Remedies.

1.

1. To keepe the wound open by thinking oft what will be the fearefull end of this course, continuall uncōfortablenesse, and some foule fall.

2. While the wound is open to ply carefully all good meanes to cure our soules, and to performe our holy purposes. 3. To search out what speciall

2.

3.

sinne

We are like
to die beg-
gers.

Our after
fruits must
exceed our
first.

What the
care for in-
ward gra-
ces wo, k-
eth.

sinne spoiles us, and to
strive most to keepe it
downe.

16. We have so lost our
time, and neglected the
meanes that we are like to
die beggers, and never at-
taine to such grace as o-
thers doe, and we might :
the principall use whereof
is, to keepe downe our
pride, and quicken prayer.

17. Its an excellent
care of a good Christian
that his after fruits of the
Spirit exceede the former,
that he may answer to the
good opinion conceived
of him.

18. The care for in-
ward graces and obtaine-
ing of them will breede a
godly neglect of outward
commodities.

19. Many

19 Many be barren in grace, because they be barren in prayer.

20. Knowledge, Faith; feeling, joy, and practise doe not alwayes succede one another.

21. The graces of God are sweetest in our new-birth, because wee fall againe somewhat to the flesh, otherwise it is not so, and its the worke of Gods Spirit, when and in what measure; although in respect of our selves, that wee differ from the world, that they thinke that their present pleasures are sweetest, we that the present feelings of the Spirit, alwayes least, whereas on the other side we thinke our present tempta-

Why many be so barren in grace.

What graces do not alwayes succede one another.

Gods graces are the sweetest in our new birth.

How we
may la-
ment the
finnes of
others..

The want
of feare or
griefe how
dangerous.

The use to
be made in
cares of
extremity.

temptations and corrupti-
ons ever greatest, though
in both wee may be decei-
ved.

Griefe.

1. If we will truly la-
ment the finnes of others,
we must first be touched
for our owne, and as tou-
ching others so to lament
as the sinne requireth, and
with love not contempt
of the person, and pray for
him.

2. When we have no
feare or griefe, wee can
hardly profit in any godli-
nesse..

3. In cares of extremi-
tie by bodily paines and
griefes, and feares of the
minde, we must make this
use, to trie our hearts,
wherein particularly wee
have

have deserved this chastisement, and so to humble our selves : or having no such particular accusation, to prepare our selves for the Lords triall ; who forewarneth us of his comming to us, or that he will passe by us, and therefore wee must arme our selves especially with prayer, the effect whereof is exceeding great : but wee must take heede in such cases, lest we make hast to end our prayer, as desirous to bee rid out of it , and so commit our selves to God.

The

The Heart.

I.

The heart
chiefely to
be con-
trouled.

ITs vaine to controule
the outward senses
without rebuke of the
heart.

The Lord
best pleas-
ed with
the heart.

2. The Lord is best
pleased with their intents
which prepare their hearts
to seeke him.

A signe of
an hard
heart.

3. A true token of an
hard heart, when the con-
sideration of all Gods mer-
cies cannot bend us to du-
ty.

An hard
heart how
dangerous
it is.

4. Hardnesse of heart is
the sorest plague, com-
mon, infectious and dead-
ly, if it breake not, or stop
up againe: our remedie is
to take the opportunitie
of this time and helps we
have,

The Re-
medie
thereof.

have, to deale more effectually then before, to search our sinne, mourne for it, seeke to God in Christ by prayer of faith for pardon and amendment, and then shall wee with more boldnesse and comfort of speeding pray for the poore sheepe that so perish.

Helpe.

Then is the fittest time for God to helpe, when all hope of helpe is gone, for this most sets out Gods glory and nurtures our faith in resting upon him who is above all meanes.

Hereticks and Heresies.

I. Wee must humble our selves to see hereticks doe more for vaine glory and for their sect, then we will

The fittest time for God to helpe.

What use to make of the practises of hereticks.

The
ground of
heresie.

Heresie
now to be
feared.

will doe for Gods glory
and for his truth.

2. As there were in the
bookes of the fathers dis-
persed sentences, which as
a seede did lurke in them,
and by an evill spirit being
gathered together did
make an heresie, so in the
writings of others. For the
family of love hath drawn
their sects out of writers
new and olde : As the
Gospell first beganne in
simple men and after came
to the more learned sort,
so heresie beginning now
in the simple people, may
for so little love of the
truth, invade the best lear-
ned, and a lying spirit may
as soone through Gods
judgements fall upon 400.
learned men (such as A-

habs

habs priests may bee thought) as on the common Israelites.

An Holy life.

1. Considering what the Scriptures in sundry places witnesse, of all those that be the members of Christ, namely that they be dead and buried unto sinne, but alive to God, I cannot but wonder how any can so securely assure themselves to be in Christ, who be so living to sinne, that they serve it; so dead to God, that they are farre off from all obedience.

2. A principall hinderance to an holy life, is a presuming of Gods fatherly affection that hee will spare us, whereof this may be the remedie, to have oft

Such are
not in
Christ
which are
alive unto
sin, dead
unto God.

Presump-
tion an
hinderance
to an holy
life.

The Re-
medie.

The commodities
of a godly
life inducements
thereunto.

oft before us the terror of his judgement, to nourish a continuall feare of provoking his anger, a nurse of an holy life.

3. The commodities of a godly life be such as will enforce any, that knowes them, thereto, namely liberty, tranquillitie, pleasure, and such like; whereof whosoever truly tasteth he will thinke no paines too much to bestow therein.

Hope.

Four properties of
true hope.

1. True waiting must be 1. Outward aswell as inward. 2. On the word, for many waite rather for hope of some profit then for Gods glory. 3. Continuall, though God defer long. 4. Without wearinessse

ness and vehemently.

2. Wee are not to bee without hope of any that hath sometimes shewed effectuall workes of Gods childe, till all be blotted out.

Humiliation.

1. Among many frailties of our nature remaining in Gods children, this is a very dangerous and grievous one, that when wee have by much travaile gotten strength to one duty, wee forget or neglect another as needfull as the former, whereby our comfort is much abated, and we are or ought to be much humbled, which in measure the Lord leaveth in his dearest Saints, to exercise them in

Hope of others how long to be continued.

A grievous frailtie in travailling about some duties to forget and neglect others.

Why the Lord thus exerciseth his Saints.

in true humilitie for their wants, in faith to depend upon him for grace, and in prayer to seek it from him continually.

Christians
must not
be content
with the
doing of
some du-
ties but
grow in al.

2. Such ought to bee humbled after an especiall manner, which having through Gods blessing on their travailes in Christianity, attained unto some graces and conscience of discharge of duty in some things, specially, common and ordinary, such as private prayer, conscionable dealing with men, and the like, doe so content themselves with these testimonies of their faith, that they enquire not after others to grow up into full holinesse in the feare of God, whence it commeth
to

to passe, that haply they are very zealous, yet very much wanting in love, very just dealers, but hard hearted, having little mercy or liberalitie, not so forward in some, as backward in other duties.

3. Wee cannot obtain Gods mercies in speciall measure, unlesse we use to humble our selves in speciall meanes.

4. Though danger worke in a man much, yet it never prevaileth more then when it commeth with the word of God, which may both give a more lively and cleere sight of sinne, and shew us the mercies of God withall, to deliver us from our evils, the profit whereof is

Note.

How to
obtaine
Gods spe-
ciall mer-
cies.

At what
time dan-
ger work-
eth most.

The profit of humiliation.

An effect or fruit of humiliation.

A note of true humiliation.

is so great, that we prevaile more by humbling our Soules, then by all chastisements of the Lord whatsoever, for *Iehosaphat* was more humbled by the speech of *Iehu* the Seer, then hee was being compassed with an host of enemies. *2 Chron. 19. 2.*

5. This fruit of humbling our selves is to bee looked for, even to enter upon a farre better course of Christianitie, to bee more like the faithfull in former ages, in comfort of faith, in mortification, in love, in zeale, that so wee may shine as lights in this darke world.

6. To be touched with the sense of sinne in particular is a note of true humiliation.

7. This

7. This is a note of a man truly humbled, when he is readie to shame himselfe that God may be glorified.

A note of a man truly humbled.

Humilitie.

A true tryall of humilitie is this, to be content to be taught of our inferiours, and admonished of our faults.

A true triall of humilitie.

Hypocrisie.

Its hypocrisie, in publick to dispraise ones selfe, seeking thereby a secret praise.

Hypocrisie is dispraising ones selfe.

Ignorance.

I.

It is to be lamented that after so long preaching of the Gospell, the most, yea many true Christians,

Palpable ignorance in these times,

K

are

How to
goe, and
come
from the
house of
God.

How to
worke on
the igno-
rant, by
setting be-
fore them
the joyes
of heaven,
and paines
of hell.

are yet so ignorant of, and therefore so much wanting in the practise of many speciall duties, and indeed so farre off from that strait course not onely which God requires, but the faithfull in times past and some too now a dayes doe carefully and constantly walke in: for example, to goe to the publick assemblies as to a feast, with such hunger, and carefull trimming of our soules, as wee use for our bodies, and to come from them so cheerfully, as men refreshed with good cheere.

2. By oft prooffe this is found a chiefe meanes, to pierce the hard skin of the heart of the ignorant sort to set before them the
joyes

joyes of heaven and paines of hell, as forcibly as may be, and then shewing that they when they die (which is like to be sooner then they be aware of) shall goe into one of these, to aske them what warrant they have, God will have mercy on them, and so to strip them of all vain confidence, to teach them that they can never have the least hope, that God will save them, till they feelee such a feare of hell, and desire of heaven, as moves them above all to seeke how to be saved, and therefore so long as they goe on as they have done, with no more care for their soules, they can have no hope of mercie.

K 2 *Things*

Why at
sometimes
they may
be done, at
sometimes
not.

From ge-
nerall rules
particulars
may bee
drawne.

Things Indifferent.

1. Whatsoever is neither forbidden nor commanded in the word, may sometimes bee done for maintenance of love, and sometimes be undone for avoiding of superstition.

2. Where the Scriptures give generall rules, the Church may give particulars; keeping order, decencie, and edification: so that hereby a man of authority may have his assistant a Chaplaine, and the father in Baptisme may have an helper to witnesse and promise for his childe, and afterwards to helpe him in his education, being such a necessary dutie of love; and *gloria patri* may be used to shew
OUR

our Church an enemy to Arrianisme, so we may to avoide Anabaptisme have witnesses to testifie to the Church that we are Christianly baptised.

Infirmities.

1. Its to bee laboured after that the sense of our infirmities & many wants may abase us before God, and bring us neerer to him.

What the sense of our wants ought to worke in us.

2. It were not possible for us to continue in a good course, if God did not give us to see our selves, and so abased to come to him.

The sight of our selves a meanes of perseverance.

3. Particular infirmities doe not hinder the preparing of our hearts for the Lord, if we have a true love of his word, as

How particular infirmities are no hinderances.

How to
speake cha-
ritably of
others in-
firmities.

Iehosaphat had, and *Heze-
kiah*.

4. This will teach us
to speake charitably of o-
thers infirmities, when as
wee remember the like
may befall us, and to bee
often teaching it to others
and to remember the rea-
son of the thing, if wee
would remember the
thing it selfe.

Difference
betweene
the godly
and un-
godly a-
bout the
infirmities
of others.

5. Gods children cover
many infirmities under
one good gift in another,
the wicked contrarily bu-
ry good gifts in another
under one infirmitie, and
that a small one.

Joy.

Two
chiefe cau-
ses of joy.

1.

1. Wee reade in Scrip-
ture of two cheif causes of
rejoycing for a Christian,
One that hee is by faith
made

made Gods childe without any righteoufnesse of his owne: the other, that he hath received the grace of Gods spirit, to leade an holy life; either of which alone can give no sound rejoycing, but both must goe together. *Rom. 5. 2 Cor. 1. 12. Gal. 6. 14.*

2. No Christian professor can have any sound comfort of his faith, if hee finde no such matter in the remembrance of Christs comming as doth rejoyce his heart, and so in some measure stirre up in him a longing after his appearance; for howsoever a true faith may bee without some other effects, yet this being the very principall of all, cannot bee

2.

Comfort
in the re-
membrance
of Christs
second
comming.

True faith
cannot bee
without
this effect.

be wanting, the want whereof shewing the want of faith is the cause of that little profiting, and so of that little comfort which is to bee found in many, whereas if this were more laboured for, and so more attained to, it would soone cause a great change in any mans profession, and hereby indeed the face of our profession would be even almost renewed, the alteration would be so great in all respects publick and private.

Godly sorrow and
joy fit
compani-
ons.

3. There is no well ordered course in Christianitie, where godly sorrow and joy be not continuall companions, for severed wee runne into some extremitie.

4. What-

4. Whatsoever is the matter of true joy ought to bee a matter of thanksgiving to the Lord.

The matter of joy and thanksgiving one

5. This is much to be lamented, that even among such as make some good profession, very few finde that comfort in the Lord as to serve him with delight and so rejoyce in their portion, as might draw others to desire the like. This comes to passe by our security, contenting our selves with our course of living without open reproach, and our slothfulnesse loath to straine our selves any further. The remedie must be by considering better our state how short wee come and be wanting as in

Many want delight in Gods service.

The cause.

The remedie.

many duties, so in many comforts, and finde not that full contentment in the Lord for this life, and that to come, which others do, and so leese the sweet, and have the sowre of our profession.

Judge.

Not safe
to judge of
one action

1. Its not safe to judge of our selves or others for one action, but to waite Gods leasure in revealing the truth.

The effect
of hard
judging.

2. For the most part hard judging and false is the fountain of all breaches betweene Christians.

Judgements.

In whom
God will
spare his
judgements

1. The Lord will spare his judgements in them in whom he seeth a true love of true religion, for they that love religion, will heare,

heare, and hearing the word will not lie long in any knowne sinne.

2. Its the greatest judgement that can bee to thrive in sinne.

3. Let the wicked rebell as they will, and think how by their subtilties they may escape Gods threatened judgements for a while, yet they shall be pursued from farre, and shall tast the heavie hand of God both fearefully and wonderfully, as came to passe in *Ahab. 2 Chron. 18. 33.*

4. In denouncing Gods judgements against any, we ought to be so affected that we earnestly pray for them, that they may bee delivered from them.

5. The

A great judgement to thrive in sinne.

Gods judgements shall seise upon the wicked.

How wee are to bee affected in denouncing Gods judgements.

What profit to make
of Gods
judgements
on others.

Not to
observe
them, how
hurtfull.

Not to
make conscience of
our wayes
how dangerous.

5. The carefull beholding of Gods judgements on others is very profitable, as whereby observing the causes thereof, we may warily avoide them, lest the like fall on us.

6. The not observing of Gods judgements maketh so little either to feare them, or love his mercies.

7. Who so maketh not conscience to walke uprightly, I will not free him from povertie, from sicknesse, from heresie, for as well can and will the Lord punish the minde as the body..

Knowledge.

Knowledge.

Knowledge must goe
before obedience, obe-
dience must follow know-
ledge apace.

Obedience
must fol-
low upon
it.

Law.

I.

The Law is often taken
for the morall Law of
God, his precepts for the
ceremoniall, his judge-
ments or righteousness
for the sanctions of the
Law, whether the Lord
either accomplish his pro-
mises to his children, or
executeth his wrath on his
enemies.

The Law;
Gods pre-
cepts, judg-
ments, or
righteous-
nesse how
taken.

2. In these dayes of se-
curity,

The prea-
ching of
the Law
necessarie.

Defects in
the greatest
Scholars.

What is
the chiefest
divinitie.

To doe
good unto
others is
the end of
all duties,
without
which all
our profes-
sion is
vaine.

curacy, the preaching of
the Law is the neereſt
way to draw men to Chriſt
out of themſelves.

Learning.

The greateſt Scholars
have often moſt unſtable
mindes, fullſt of doubt-
ing, and leaſt ſtaid in that
they know, and not able
to keepe themſelves from
foule fallings, or being
fallen to comfort them-
ſelves or others. There-
fore the greateſt Divinity
is in teaching or learning
the word of God as the
word of God, comparing
ſpirituall things with ſpi-
rituall things.

Love.

I. All our travaile in
Religion, to know God,
to beleeeve in him, to love
and

and feare him, and all our prayers, exercises in the word, and the like, are referred to this, to doe all good to our neighbour in our severall callings, agreeable to that, He that loveth another hath fulfilled the Law. *Rom. 13. 8.* and Pure religion and undefiled before God and the Father, is to visit the fatherlesse, &c. *James 1. 27.* Therefore as we are to bee carefull of all those duties we owe to ourselves, so to others, good or bad: for all zeale in Gods service, and profession of our love to God is vaine, unlesse it make us carefull for the salvation and bodily preservation of our neighbour.

2. There

How to
live in love
and peace.

The ex-
cellencie
of love.

2. There are no stron-
ger meanes to make man
and wife, or two brethren
or sisters living together,
in peace and love, then to
joyne together often in
prayer and christian con-
ference.

3. By musing upon that
which often the Scriptures
doe teach us concerning
love, that it is the fulfilling
of the Law, and, to give
all we have to the poore
without love is nothing,
and especially, that when
our faith and hope shall
cease, love shall remaine &
most flourish in the life to
come, I doe grow to an
admiration of the excel-
lencie thereof, the sense
whereof I most feele,
when as by some good
meanes

meanes (as some sweet conference) my affection is enlarged to any of Gods Saints, me thinkes I tast of the happinesse to come, then which, what more delectable ? How great therefore is our folly and sinne, who provide no better for our selves by encreasing this pleasure.

Note.

4. The Lord doth often so work that the good affection wee beare to others doth breed the like love in them to us, and so the contrary, they of whom we thinke hardly, have in like manner an heart burning against us.

Love draweth love, as hatred doth hatred.

5. Wee must beware that we never further sin, but if we love God, wee must love them whom God

Those are to be loved whom God loveth.

God loveth, hate them whom God hateth, *Psal.* 15. 3. and 139. 21, 22. how dare they then in whom are some good things, hand over head be friends with Gods enemies? *Prov.* 29. 27.

The Lords day.

The Christian Sabbath, a memoriall of Christs resurrection

1. Seeing by the appointment of the holy Ghost the Apostles did change the Jewish Sabbath on the seaventh day, unto the next day, for the memoriall of the Resurrection, therefore wee are bound especially on that day to keepe a memoriall of Christs resurrection, with thanks unto God for the same.

How to be upheld in a conscientious sanctification of the Sabbath.

2. There be two things specially needfull to be much

much every Lords day in our mindes to uphold us in a conscionable sanctification thereof.

1. The gaine to be gotten thereby, which is glory to God, grace to our selves and others.

2. The sweetnesse of the duty, to be all day sucking hony.

Magistrate.

A Magistrate having a thing privately tolde him may upon some occasion keepe it close.

Man.

It seemeth to many men a wonder that man in the whole frame of his soule and body excelling all

A Magistrate may conceale a fault.

Man the most excellent creature doth most dishonour God, Gods justice herein.

all the creatures upon earth, and in most wonderful manner expressing the image of his Creator should yet in highest measure dishonour him, and be thereby most loathsome unto him, yet this is most just with the Lord seeing hee preferred man by creation above all earthly creatures, for his rebellion to take away all grace from him, for whereas he was most able above all other earthly creatures to glorifie his maker, his sinne must be the greater, and by Gods justice his punishment answerable for so wilfull disobedience and this commonly is seen among men, the more excellent naturall gifts any man

man hath, if they bee not sanctified, the viler that man is in Gods sight above others, and his sinne more grievous: for armed iniquity is more dangerous then naked.

Marriage.

Such as finde themselves unfit for this condition are to use all lawfull meanes, and that a good while, and so not prevailing to submit themselves to Gods ordinance.

Meanes.

1. There is a corruption of nature which maketh us most dull when we have most meanes, which ariseth from hence, that when wee have the meanes publickly, wee esteeme lesse of them then
when

Naturall gifts not sanctified make the possessor thereof more odious.

Note.

When to submit ones selfe unto this condition.

Why many are more dull when they have most meanes.

when wee wanted them, using the private meanes, likewise more sparingly, yea because wee put too much confidence in the outward, the preaching of the word, not so earnestly seeking the inward and principall, which is the blessing of Gods most holy Spirit.

Gods Spirit not to be tyed to any one meane.

2. Its not safe to tie the working of Gods Spirit to any one particular meane, seeing all must be used.

Meditations.

Vpon what things Christians are to meditate.

1. Christians must often meditate and consider what blessings and what afflictions they have in private and in common, and how they undergoe both, and what use they make of them, likewise, to what

what corruptions they be most carryed, and what meanes they use against them, and what profit they finde by them, also how constant or unsetled they be in a good course, and what be causes of either.

2. What infinit store of heavenly matter is to be meditated on, seeing every doctrine in the Scripture containes more then ever we can sufficiently consider, and yet so unexpert are most professors in this exercise of meditation, that they are empty of any fit matter to meditate on. A principall cause whereof is, they favour the things of the flesh, and very little the things

Most are unskillfull in the art of meditation.

The cause hereof.

When the
things we
heare or
read be-
come our
owne.

What
things bee
fittest for
for daily
meditatio.

things of the Spirit.

3. Those things wee heare and read are other mens, untill by applying them unto our selves by meditation, they bee our owne.

4. Matters fittest for daily meditation bee such as every man in his condition hath daily most need of, as to humble or breede sorrow in us, to comfort us, to awake us being a-sleepe, and when we think our selves senselesse or benumbed, to soften our hardnesse, to pull us backe from any evill way, to weaken any corruption, to strengthen such graces as be weakest in us, to weane us from the love of this world, to teach us a sober use

use of our prosperitie, to arme us against & uphold us in adversitie, and such like.

5. Meditation is a study to get grate, whereby upon all occasions wee make some good use of all that comes to our minde, whereof the frequentest use shewes the most heavenly soule, as contrarily the neglect thereof the carnall.

6. Wee are to meditate at set times, and on speciall occasions, the oftner the better, but hard to doe it well.

7. To have our meditation tyed to the word wee must occupie it upon some particular matter, and reverently consider

L that

What meditation is.

The oftner wee meditate the better.

How to meditate on the word.

Reading,
meditation,
and prayer
must ac-
company
one ano-
ther.

How to
remember
good
things.

Simil.

that wee as it were draw
neere the Lords priue
chamber.

8. To reade, and not
to meditate is unfruitfull,
to meditate and not reade
is dangerous for error, to
reade and meditate with-
out prayer is hurtfull.

Memorie.

Whereas many com-
plaine of ill memorie in
good things, thinking
thereby to cover many
wants, this is found the on-
ly remedie, that wee must
first reforme our hearts,
and bring them to affect
such heavenly doctrines,
and then valuing them as
they be, they would aswell
remember, as a worldly
man hearing of a good
bargaine, whereby hee is
assured

assured he may have great gaine, will hardly forget the same, yet hereto let this be added, an hiding of Gods word, and treasuring of it up in our hearts, which oft recounting with our selves and others, the same shall not be forgotten.

Mercies.

1. In speaking of any of Gods mercies towards us, its profitable to thinke upon our sinnes, lest wee be too proud, and robbe God of his glory; and also a fit opportunity in respect of others must be chosen, lest the same bee not beleaved, and so edifie not.

2. Of all the mercies of God this is a principal, not to bee left without some

At what time wee are to speake of Gods mercies, and what then we are to thinke upō.

Favourably to be exercised in conscience is a principall mercie.

Many in teaching others doe not teach themselves

favourable exercise of conscience, (though it be grievous to the flesh) thereby to be drawne neerer to God, if for *Paul* it were so necessary, how much more for us?

Ministers or Preachers.

1. Its a matter whereof we that are Gods ministers may justly complaine, that in teaching others we doe not so carefully teach our selves, but too often binde heavy burthens upon others, which we our selves will not set our hands unto, urging the people to many excellent practises of Christianity, and not so carefully urging our selves to the practise of the same, that wee might by experience commend the

the excellencie of such heavenly medicines, and so perswade by our practise as well as doctrine, which is in our dayes most necessary, seeing men look most to our lives. A chiefe cause of this evill is, that through our corruption we deale with the word as merchants doe with their wares, they seeke after the best wares, not to use them themselves, but to utter them to others, so we seek out most heavenly instructions not to use ourselves, but to commend to others. The remedie whereof is, when wee first finde out some precious matter which we like of, then to make use of it ourselves, and as it were trie

The chiefe
cause here-
of.

The Re-
medies.

Not to
practise
what wee
preach
how dan-
gerous it is

Wee must
be trou-
bled hereat

Note.

the medicine on our selves
so shall we better com-
mend it.

2. To content our
selves with preaching pro-
fitably to others, and not
to practise those things
our selves, is very dange-
rous, and cannot be free
from hypocrisie, and must
needs breede hardnesse,
and so a very bad course,
the end whereof is mise-
rable and wofull. In any
hand therefore wee are to
be disquieted with such an
estate, else no amend-
ment : and it must feare us
that we be not disquieted,
when as we heare Gods
children professe that they
have no longer peace, then
they themselves be ready to
every Christian duty, and
have

have some delight therein: and therefore we must by all meanes in such an estate before said, deny our pleasures, and provoke ourselves to humiliation till God reforme us (this being indeed a just cause of fasting) and generally not to rest in any exercise of religion whereby the heart is not bettered.

The Remedic.

3. Wee should so esteeme the benefit of preaching the Gospell, that wee should redeeme it with our losse, travailes, grieve, as S. Paul, 2 Thess. 3. 8. and therefore be farre from refusing to preach to those that would, but cannot relieue us for want of living.

How wee are to esteeme the preaching of the Gospell.

How wee may delight in our ministerie.

4. That we may be occupied

employed in this high service of the ministerie with the greater delight, and so rejoyce therein, wee are to remember that its a most high honour to be admitted and used of God as his instruments in saving soules; that no worke is more profitable; that hereunto the Lord himselfe called us, not we intruded our selves; that the Lord in some sort blesteth our labours, bestowing upon us not a few encouragements therein.

Difference
betweene
the exter-
nall mini-
sterie and
inward
work of
the Spirit.

5. The exteriall ministerie must proclaime salvation by Christ to all without exception, and compell all, but its the inward operation of the Spirit, to draw and incline a-
ny

ny. one to apply by faith the generall to himselfe.

6. They that teach not themselves cannot teach others

7. Where the people heartily desire by prayer the ministry of the word, the Lord will send them faithfull ministers, and will multiply his graces in them, but if the people be carelesse, they shall have a minister which for abilitie either cannot, or for affection will not deliver the truth unto them.

8. Although the Lord hath promised a speciall blessing to the publick ministerie of his word, yet we must not tye his wisdom to the ordinarie meanes either of beget-

Who are unfit teachers.

To whom the Lord sendeth carefull or carelesse teachers.

In begetting or encreasing faith Gods wisdom is not to be tyed to the ordinarie meanes.

ting or encreasing our faith; but if any shall at any time have more effectuall feelings by private conference, let him neither contemne nor neglect the publick ministerie, but with all holy and humble thankfulness yeelde this soveraignty to the Lord, that hee is to dispose his gifts, when, to whom, by whom, and where it pleaseth him.

How to know whether the Lord hath pardoned the sinne of rash entrance into the ministerie.

9. It is not to be doubted but that God hath pardoned the sinne of rash entrance into the ministerie, unmeet through want of gifts, when as he blesteth the minister both with able gifts and a pure minde, and also giveth a blessing thereby unto his people. There-

Therefore though one have no assurance for his first calling, yet from hence may he gather that God now accepteth thereof.

10. A minister must be like a wise tills-man, who having sowed his seede, long after looks for the fruit of his labour.

Wherein a Pastor must resemble a plowman.

11. Two things especially may warrant both the speakers and the hearers of their doctrine; if their calling be good and godly, and if the generall course of their doctrine be sound and pure, *1er. 16. 17.*

The truest triall of doctrines.

12. When there is no vision the people perish, those then onely to whom the feete of them which bring glad tidings of salvation

Who they are that shall be saved, who not.

An order
in bring-
ing men
to God.

vation bee precious, shall
be saved; others that neg-
lect them, neglect salvatio.
13. In bringing men
to God, first shew them
that there is certaine sal-
vation for them if they
will, then that there is a
way thereto, which is by
the sight of sinne; where-
in they must bee humbled
as low as may be.

What a
minister is
first to
preach
when he
commeth
to a place.

14. A minister com-
ming in a new place ought
first to preach the truth,
therby to win credit in the
consciencs of the people,
then to eneye against cor-
ruptions, which may
breede many harms to him-
selfe and others. In examin-
ing a mans conscience a mini-
ster is thus to proceede, by
the

How to
deale with
a mans
conscience

the law to try whether he hath a knowledge, feeling and misliking of his sins, or not: whether he hath any feare of Gods judgments for sinne, or faith in his promises: whether by particular applying of these things to himselfe he can shew any effects by prayers, Sacraments, new birth and repentance.

16. Its a greater thing in a Pastor to deale wisely and comfortably with an afflicted soule, and soundly and discreetly to meete with an heretick, then to preach learnedly.

17. Its a fault of our time that too hasty tryall is made of a mans gifts in the ministerie to the great hurt of the Church.

Whercin the skill of a minister doth most appeare.

Too hasty tryall of a mans gifts hurtfull.

Mirth.

What
mirth is
requisite.

Mirth.

Wee must bee merry in
the Spirit, not in the flesh.

Mistrust.

What
course to
take in mi-
strust and
presumpti-
on.

In mistrust, its good to
set before us Gods wayes
upon others; in our pre-
sumption Gods judge-
ments.

Mortification.

How to
be quick-
ned to
mortifica-
tion.

Its very profitable to
quicken us in mortificati-
on to set our olde sinnes
often before us, and to
search the bottome of our
corruptions in day sinnes,
night sins &c. that shaming
our selves we may be hum-
bled, and seeing the height
length, and depth of sinne,
wee may the nearer com-
prehend the same mea-
sures of Gods mercies to
us in Christ.

Motions.

Motions.

1. When good motions are stirred up in us, its good as soone as may bee to draw them to practise lest either we forget them or want opportunity to doe them; and for helpe of memory to set them down in writing.

Good motions are to be drawne into practise.

2. The cause of much weaknesse in minde and body comes not from Satan alwayes, but from our selves in wandering after the motions of the flesh.

Weaknesse in body and minde whence it commeth.

A Good Name.

THese be two effects of godlinesse, and notably maintaine one another, favour and a good name, which

Favour and a good name two effects of godlinesse.

which bee better then riches, as at all times, and in all persons may be seen, without which all gifts helpe little.

Our bre.
threns
goodname
not to bee
empaired.

Note.

Wee must
be carefull
to main-
taine our
good
names,

2. Wee ought in no case to hurt the good name of our brethren, as whereby he is more wronged then by the losse of goods.

3. Wee ought to bee most carefull by all good meanes to maintaine our owne good name, and therefore learne how it may be gotten and preserved, as also if we be discredited what profit to make thereof.

Whence a
good name
ariseth.

4. Seeing a good name ariseth of a good life, without this to be well reported of, is a fierce punishment.

ment of God, being a great hardening of the heart in sinne and hinderance from repentance.

Hurtfull
so be well
reported
of unde-
servedly.

5. The first step to a good name is to avoide carefully and continually all evill outward and inward, and especially wherunto wee bee by nature most inclineable: for as one dead flie corrupteth an whole boxe of oyntment, so doth some one sinne often crack the credit of a man of good report before. Gods children are especially to be carefull herein, because of the hatred of the world, who will commend their owne though never so prophane, if there be but any naturall gift, but contrariwise if any of
Gods

The first
step to a
good
name.

Simil.

Why the
godly
must care-
fully avoid
evill.

Note.

Even the
corrupti-
ons of the
heart doe
bring us
out of
Gods fa-
vour.

Gods children be never so full of grace, if hee have but one infirmitie or bee once overtaken with some sinne, the world will count him a wicked man, and thereby take occasion to speake evill of their profession. As open, so secret sinnes and corruptions of the heart doe bring out of favour with God, who will soone detect us, and make our secret sinnes come to light, as he often hath, for hee can make his dumbe creatures reveale them: or our friends to fall out with us, and so reveale them, to whom before we made them knowne: or our owne mouth to confesse them, either at unawares, or in sleepe by dreames,

dreames, or in sicknesse by raving, or in frensie to vomit out thine owne shame, or else the torment of thy evil conscience shall wring it out, yea if all these should faile the Lord is able to raise a strong suspicion in the hearts of others that thou art such a one, and therby discredit thee: as this is a good meanes to provide for, a good name, so is it a good rule of all godlinesse to be affraid of secret evils, yea in heart and thought. A second step of procuring and keeping a good name is to have a godly jealousie over all our doings that they give no occasion of suspicion of evill, though we doe not that which is simply

The second step
to a good
name.

simply evill, procuring things honest, following and seeking after things of good report, so also to be plentiful in good workes, one or two being insufficient, our light must shine before men. *Mat. 5.*

In doing
good what
is to bee
lookt unto

6. In doing good, wee must looke that it be with a sincere affection, and 2. with discretion: the want of either takes away the credit of well-doing by Gods just punishment; so that a simple soule shall see the shifts wherewith the wise worldlings beare mens eyes.

What wee
are to doe
when wee
are ill re-
ported of
for well
doing.

7. When we are ill reported of for well doing its good first before wee cleare our selves, to examine our hearts in what manner

manner we did it, and finding wickednesse therein, to be humbled for it before the Lord, and receive it as Gods correction to amend us: if we finde our heart upright, then let us learne that God tryeth us whether we will leave doing well for ill report, and therefore with patience to endure this triall, and commend our innocencie unto him who maintaines good and honest hearts.

8. They which are so past shame that they care not for the Church discipline for their open sinnes, little profit by the Magistrate.

Who doe little profit by the magistrate.

9. Many that are put to open shame are sorowfull therefore, but not aright, for

Why men are sorowfull being put to open shame

for it is not because they sinne against God: others are sorrowfull for their sin which wrought them shame, but the devill bewitcheth them that their sinne is not so great, and many doe worse; and this shame will not continue long, prove a wonder but of nine dayes continuance, whereby they be hindered from repentance, and though at the first they without dissembling promised amendment, yet neglecting the meanes to further their repentance, thus bewitched they fall to their sinnes againe. They that will profit by such discredit, are to labour that as their faces blush before men, so their soules may

What they
are to doe
who
would
profit by
open dis-
credit.

may be confounded before the Lord, that being humbled by godly sorrow, it may please God to raise them up. Now to try godly sorrow these be two rules, 1. If we can with contented mindes take the punishment as correction from the Lord, and yet mourne for our sinne, and that in such manner, as giving place to Gods justice in punishing, we can labour for forgivenesse of sinnes. And 2. if when we can conceale our sinne, yet wee freely with *David* confesse it: when a sin is committed, yet so closely as none can probably suspect him, the offendant may conceale his sinne, if it can be done without another

Two rules
whereby
to try god-
ly sorrow.

A minister
to traine
up some
toward
Scholar in
his house.

nother sinne, but if an oath
be lawfully required, the
truth must be told.

Nurserie for the Church.

It were an happy nur-
serie for the Church if e-
very grounded Pastor
would traine up in life,
learning, doctrine, disci-
pline, some toward Scho-
lar to make him more fit
for the Church as Moses
did Ioshua, Elias Elisha,
Jeremie Baruch, Christ his
disciples, Paul Timothee.

Offences.

Private of-
fences
must not
hinder pri-
vate pray-
ers.

IN private offences a
man may goe to his pri-
vate prayers before he be
reconciled, till opportuni-
tie be had.

Parents.

Parents.

I.

WHen children have infirmities their parents are to see whether they have not received such finnes from them, if they have, they are rather to pray for their children, then too much to correct them, lest they persecute their owne finnes in their children.

2. The Lord often in his children correcteth the immoderate love of parents to their children, for naturall causes, as *Abraham* with *Ismael*, *Isaac* with *Esau*, *David* with *Absolom* and *Adoniah*; so of husbands to their wives.

M

3. If

What Parents are to doe about their childrens infirmities

The immoderate love of parents to their children punished.

Contracts
not to be
without
the pa-
rents con-
sent.

3. If a maide may not performe her vow to the Lord without her fathers consent, much lesse her contract to man.

Patience.

Patience
an ease in
trouble.

1. In greatest troubles there is no greater ease then patience and sufferance: as a great cause of madnesse is impatiency of minde, or Gods sudden wrath for sinne against conscience.

When pa-
tience pos-
sesseth the
soule.

2. Patience then possesseth the soule when our outward wants are thereby supplied.

Peace and Ioy.

Why so
few re-
joyce in
Gods love

1. Its not to bee marvelled though so few attaine to the joy in the holy Ghost, and to such sweet rejoycings in Gods love
which

which is the height of our happinesse here, so that the more this is felt and kept, the more heavenly is the life and death. 1. The worser sort have no knowledge nor care whether God like or dislike their wayes, but blindlie hope all is well till evill come; and some of these though they feare, God is angry with them, yet shake it off and forget it, at least slightly appease him. 2. A second sort be grieved hereat, and this takes away their joy as it ought, but seldome come they to sound comfort and lesse rejoycing, though fearefull to offend. 3. A better sort be warned by their harmes, and so more wise-

How to
maintaine
our peace
and so re-
joyce.

ly keepe their peace, not willingly angering God by leaving undone their duty, or presuming to doe contrary, but indeede to please God, those usually walke with much peace, and can come boldly in Gods presence, and so sometimes finde a glorying in the Lord, and exultation in the Spirit, best of all. The way then to maintaine our peace and so rejoyce, is to consider how we please God: if not, then 1. not to be quiet, but mourne, 2. not to languish in sorrow, but seeke reconciliation. 3. to be chary in maintaining peace, which in time will breede rejoycing, for which labour we by due meditation

tion on Gods love : for infirmities ought not to breake our peace, so as there be a true bewailing and striving against them, but presumptuous finnes; and God much more will beare with many faults where there is a care to to doe better.

2. Although the love of God bee the originall cause of our salvation, yet in respect of us the grace of Christ is the first to worke assurance thereof in our hearts; for this cause in blessing the people that is set in the first place (The grace of our Lord Jesus Christ,) which they first conceive to be the beginning of their blessing.

Gods love
the origi-
nall of our
salvation,
yet the
grace of
Christ
doth first
assure us
thereof.

Little care
or labour
to please
God.

Three
things re-
quired in
those that
would
please God

What
things
joyne us
to God.

To Please God.

1. Its a common and a
fore evill, that there is so
little care whether God be
pleased or not, and there-
fore so little labour to
please him, without which
there is no fruit or com-
fort of prayer.

2. That we may please
God, there must bee first
an endeavour to pray ac-
cording to his will. 2. when
we doe best, yet to dislike
our workes as unworthy
the Lord. 3. a beleefe that
God wil pardon our wants
and accept us in Christs
worthinesse; not one of
many thus please God,
most few in prayer.

3. The true meanes to
please God, is true religi-
on, & a true heart in religiō
which

which joyne us to God, for if either our heart bee unclean, which is abominable before God, or religion be corrupted, which is loathsome in his sight, we cannot please the Lord, how glorious soever wee bee in the sight of the world.

4. Who so would please God must both in deede, and manner of doing endeavour to obey him.

5. The chiefest thing that God is pleased with, is to be truly religious, to love the truth with singlenesse of heart and a prepared minde, to be obedient to it: without the which though a man could live an Angels life in outward shew, yet by how much

Obedience
required
in those
that would
please God

What
thing God
is most
pleased
with,

How farre
and what
sort of
beggars are
to be re-
leeved.

the more it is praised of
the world, by so much it is
the more abominable in
the sight of God.

Poore.

I. For relieving beg-
gars at the doore or by the
high way side, I iudge this
a good course, seeing the
law hath well provided
who should bee releevd
and who not, for many
great damages to the land
by relieving such, and
therefore hath set a penal-
tie on such releevrs, ther-
fore to releeve such as bee
allowed by law in a godly
discretion according to
their necessitie, unlesse we
can on some good ground
avouch them to be coun-
terfeits, and then as wee
may to see them punished:

as

as for the other not licenced, not to releve them, except wee bee assured of their present necessitie, which is also by law excepted.

2. In our lawfull labours whatsoever wee get, its good to give the tenth to the poore.

The tenth
to be given
to the
poore.

Poperie.

1. Many thinke it religion enough to leave poperie, and stand on faith without fruits, so hard is it for flesh and blood to admit a continuall struggling, a going on forward.

Not enough to
~~leave poperie~~
and stand on
faith without
fruits.

2. The mysterie of iniquity began even streight upon the Apostles times; by this meanes, that holy men and the fathers of the Church were not so wary

The
ground of
Popery.

in deliverie of the truth, but gave advantage to Satan, some one way, some another, whereby out of all their errours joyned together was at length raised up the Kingdome of Antichrist.

Praise and dispraise.

Wee are
neither
to praise
nor dis-
praise too
much.

Its our corruption as well to praise some too much, especially such of whom we have received some good things, as to dispraise some too much, especially of whom wee have beene some way hurt.

Prayer.

Two ex-
tremities
to bee a-
voided a-
bout pray-
er.

I. As it is dangerous when wee like well our prayers to bee therefore perswaded God liketh them, seeing they have their

their spots which not seen defile our prayers, so contrarily when wee dislike them.

2. How few prayers are there made in faith? not one of many; for besides all cold and carelesse prayers, even then when wee see and feele our wants and earnestly desire grace, yet hardly can wee be perswaded that God so loveth us, and liketh our prayers, that he is well pleased and will accept thereof: Its true, when we please our selves and feele not our wants, wee easily rest, and say, God is with us, (which for the most part is either security or pride and presumption) but when we feele our unworthinesse

Few prayers made in faith.

At what time wee thinke God is pleased with us, at what time not.

worthinesse and have our conscience accusing us of many wants; then wee feare, the Lord regardeth us not, but abhorreth our service, which likewise for the most part is meere unbeliefe, although I say not but in either of those there may lye covered some sparke of faith not seene: but in our best prayers to see our wants, to abhorre them, and in our greatest defects to see Gods Spirit to comfort us therein, and so in both truly to bee perswaded that God will for the merit of Christ pardon our wants, and accept the worke of his Spirit, this is true faith, seldome seen in our prayers.

3. Prayer

3. Prayer is as the pulse shewing the state of the heart. If the spirituall life bee weake, such will our prayers bee, and contrarily, whosoever is very godly hath great life in prayer.

Prayer the Christians pulse.

4. As a sicke body feels no relish in good meate and drink: so the sick soule in prayer, whereby, who so findeth sweet tast, comfort and strength, is in good case.

The sick soule relieth not prayer.

5. Wee often pray more for custome and company then drawne by our wants, yet its good to keepe a constant course, that as in meate one morsell may get downe another, so by praying wee may get more stomach to pray.

Though we too often faile, yet is there a constant course to be kept in prayer.

6. The

Difference
betweene
the godlies
and un-
godlies
comming
to God by
prayer.

Prayer
commen-
ded unto
us by ma-
ny argu-
ments.

6. The unregenerate may come to God in prayer, with knowledge that he is a mercifull God to his enemies, specially to all that seeke to him, and so may desire and sue with feare, for some favour; but the faithfull are to come as to their father with joy and comfort of favour.

7. The Lord our God tendering our good, hath among many meanes, commended unto us prayer to be an helpe at hand in all our necessities, *Phil.* 4. 6. and because we by nature be altogether unapt to it, it being so heavenly and wee so earthly, he hath by all arguments commended it to us, as
1. from his owne precept,
Psal.

Psal. 50. 15. *Mat.* 7. 7.
 2. from its nature, a most
 heavenly worke of the
 Spirit. *Ephes.* 6. 3. that
 its a chiefe meanes of
 Gods glory. *Psal.* 50. last,
 4. that its the most gaine-
 full trade. *James* 5. 5. that
 it hath great promises. *ibid.*
 6. that its most practised
 of the most godly, and
 may be had when all other
 meanes be taken away.

8. There be two com-
 mon evils, either wee
 know not how to pray, or
 we want conscience to use
 our knowledge.

Two
 common
 evils about
 prayer.

9. Prayer is a speaking
 to God in Spirit according
 to his will, or a crying of
 the heart to God, which
 sets out the matter and
 manner, not cold but fer-
 vent.

What prai-
 er is.

10. The

The voice
not of the
nature of
prayer.

Three af-
fections to
be occupi-
ed in pray-
er.

Prayer me-
lodious.

In prayer
one may
excell ano-
ther.

A double
gift in
Prayer,
of speech

10. The voice is but an helpe sometimes, not of the nature of prayer, yea its more then a minding what we say or heare, for the heart must be occupied, else no prayer.

11. These three affections must bee specially occupied in prayer, joy in Gods mercies, sorrow for our sinnes and punishment thereof, desire of mercie.

12. Pure prayers are sweet melodie.

13. As one man excells another in musick, so in skilfull prayer,

14. There is a double gift in prayer, one of speech effectuell for edification of others, which so farre forth is to be laboured for, but this may be in

a reprobate. The other, in Spirit, whereby specially our selves be inflamed, and so doe heate others with whom wee pray, which is rare and proper to the elect: this God likes.

15. As they who would bee skilfull in any thing must bee much exercised therein, so in prayer.

16. Its a matter of singular comfort to a true heart that God seeth our meaning *Rom. 8. 27.* as of terror, that God seeth our corruptions in prayer: both must breede conscience.

17. As its a rare mercie to pray in faith, which God gives to none but to his children, and not alwayes to them, but when hee is well pleased with them,

of Spirit.

Frequency bringeth skill in prayer.

Matter of comfort and terror in prayer.

To pray in faith is hardly got and kept.

them, so this is hardly got and kept, and therefore such as will enjoy it, must spare no cost for it, and be carefull not to displease God.

Prayer upon occasion to be varied.

18. Its not meet in variety of Gods dealings, to have alwayes one forme of prayer, but upon occasion to varie the same.

Repetitions in Prayer not alwayes unlawfull.

19. Repetitions in prayer are not unlawfull, when as they arise upon some great sense of sinne, or our wants, or seeing our selves to have prayed before in fashion, would now desire to pray in truth, or if it be through forgetfulnesse of what we prayed for before, else they are vaine.

20. To avoide tediousnesse

nesse in prayer it is good to pray briefly and often, as our Saviour did in the garden, yet as in long prayer we must take heede of custome, superstition and ambition, so in short of prophanenesse and carelesnesse.

21. If it come to passe that the Lord crosse our fervent prayers, and blesse our cold and weake ones as oft he doth, it is not to quench our zeale, and favour our coldnesse, which is the way to heresie and prophannesse, but to teach that on the one side wee leane not too much to our prayers, as tying the Lord to them, and on the other side to heate our coldnesse in prayers, that seeing the
Lord

How to avoid tediousnesse in Prayer.

Why the Lord often crosseth our fervent; blesseth our cold and weake prayers.

Lord heareth our cold prayers, how much more will he heare our fervent and faithfull prayers.

Pride.

In prosperity pride to be avoided.

1. If God preferre us and lift us up, take wee great heede of pride, lest God cast us downe into some foule sinne or reproach.

Why many have fallen by women.

2. The Lord hath suffered many strong, pure, and wise men to have fallen by women, to punish their pride in his graces.

Priviledges of the Saints.

Ten priviledges of the Saints.

1. Assurance of salvation, Gods protection, a godly life, to be kept from reproachfull falls, to enjoy the helps to godlinesse, to delight in Christianity, to use prosperity well,

well, as also aduerſitie, to encrease in grace, perseuering therein.

2. Its a sore euill that we, who perswade our selves to be heires of salvation, doe so little thinke of, therefore so little know, therefore so little glory in our priuiledges, and comfort our hearts in the expectation of them, and so by all good meanes hasten for the possession of them, the want of all which is no small cause of our so little profiting in godlinesse.

3. The Saints are free : God is their father, loves them, will withhold no good thing from them ; will save them, are protected by him, are taught to live godly.

Most think not of, know, or glory in their priuiledges.

Seauen other priuiledges.

4. They

Divers
priviledges
out of the
right to
the Ro-
manes.

1.

2.

3.

4.

5.

6.

4. They which bee in Christ are freed from condemnation being justified by him, *Rom.* 8. 1. They have Christs Spirit dwelling in them, and guiding them so to live as pleaseth God, whereby their corrupt nature is mortified, and a new nature quickened in them. *ibid.* 9. By the same Spirit they bee boldened to call God their sweet father, *ibid.* 15. being sure they be his children, and therefore co-heires with Christ, that suffering with him, they may be glorified also. *ibid.* 17. They be taught also by the same Spirit to sigh waiting for their adoption even their full glory. *ibid.* 23. and truly hoping for it

is with patience to abide it. *ibid.* 25. likewise they be taught so fervently and faithfully to pray as God will accept thereof. *ibid.* 26. Howsoever God dealeth with them, and whatsoever befalleth them, God disposeth it so, that its better so then otherwise, which comes to passe by the eternall determination of the Lord accordingly effecting the same in every degree. *ibid.* 28.

Profession and Professors.

1. Foure sorts there are of Professors, 1. false brethren, great professors but grosse hypocrites, knowing they dissemble. 2. such as are choaked with worldly cares of honour, riches, and the like. 3. such as are forward

7.

8.

Foure
sorts of
professors.

1.

2.

3.

4.

How to
rejoyce in
our pro-
fession.

Difference
betweene
true and
false pro-
fessors.

forward in Christian exercises, but neglect the practice of godlinesse. 4. which so heare, that they doe understand, and that doe they practise in their words, workes, thoughts.

2. If we will have joy in our profession, the word must winne ground daily in us, in subduing sinne, even in the roote of the heart, as well as in the branches, otherwise wee doe onely draw nigh with our lips.

3. This seemeth a sound difference betweene true and false professors, the true preferring grace before all vanities, and thinking them that have most, most happie, ever complaine of their spirituall povertie

povertie, thirsting and labouring for grace more and more. The false, they rest in that little grace they thinke they have, and are drawne to the earnest pursuit of vanitie.

Promises.

Promises properly appertain to the renewed part, threatnings to the unrenewed.

Punishment of sinne.

When our sinnes proceede of particular and not of generall defects, if we offend of infirmity and not of presumption, the Lord will not punish so straitly in temporal things for the particular sinne bringeth not wrath, but the being in that sin, and not repenting for it, which

N draw-

Difference
betweene
promises
and threat-
nings.

What sort
of sinnes
the Lord
doth espe-
cially pu-
nish.

Comfort
against
particular
offences.

drawing in other finnes
withall, may draw wrath
from the Lord, so that
one sinner is said to bee
spared, five punished, if
for his particular finnes he
being admonished shall be
humbled as *David* by *Nathan*, 2 *Sam.* 12. *Iehosaphat*
by *Iehu*. 2 *Chron.* 19. or
being afflicted shall profit
thereby, because in this
case he seeketh not to
draw other finnes, but la-
boureth to put away that
one sinne punished, when
notwithstanding admoni-
tions for mercie, and
threatnings for judge-
ments, hee maketh a way
for the Lords indignation:
so that we may comfort
our selves for particular
offences, if in the generall
course

course of our life wee follow the Lord: neither have the wicked here any liberty to nourish sin secretly, who use to sinne by degrees: but when they presume to lye still in one sin, thinking that for it they shall not be punished, it is the judgement of God to suffer them to fall from one sinne to many, so from little sinnes to grosse offences.

Gods
judgements
on the
wicked.

Reconciliation.

I.

IN reconciliation making, this is the best way that either party weighing their owne sin (which shall most hurt them) doe chiefly accuse themselves

How enemies may
become
friends.

N 2

and

and excuse the other, and withall doe professe they will no more so offend, but will love, though they should not bee loved againe.

How needfull reconciliation with God is.

2. Its in vaine to speak unto God for others; unlesse wee our selves bee reconciled unto him through Christ.

Redemption.

By what meanes a man may purchase redemption.

Unlesse a man see himselfe even utterly lost, unable any wayes else to bee delivered, he never prize redemption, whereof this is the power, profit, and praise, that when all helps faile, and all creatures bee against us, yet a full ransom is given to our hands, and perfect restitution beyond all hope.

Regeneration.

Regeneration.

In regeneration or dying unto sinne, wee then come to the tryall of our hearts, when wee come at those things wherein either nature or custome doth breede delight.

The tryall
of the
heart in re-
generation

The Regenerate and unregenerate.

It often falleth out by the wise providence of God, that the unregenerate be in outward appearance so like the regenerate that they cannot be discerned one from the other, these falling so low in sinne, those rising so high in obedience: which the Lord so disposeth for the good of his children that they should never be so contented with their

Hard to
discerne
betweene
the rege-
nerate and
unregene-
rate.

Gods ends
herein,

We must
not be dis-
maid at
the falls of
others.

measure as to cease their travaile for increase and so to waxe secure, but rather that they might hereby bee stirred up to make their calling and election more sure, and so worke out their salvation in feare and trembling. In consideration hereof we must not bee dismayed when as we heare and see such to fall away, of whom we have thought very well, for the foundation of God remaineth sure; neither must we be disquieted for that before-hand wee cannot descry such, who deceive themselves, but charitably judge the best, yet wisely tarrying till the Lord shall descry them. Notwithstanding this is evident

evident by the Scriptures and experience, that there be certaine notes and markes so proper to Gods children, that every childe of God may bee led to see them in himselfe, and no unregenerate person can in truth have, howsoever many of them doe fondly dreame they have them, and so deceive themselves who for the most part may by wise dealing with them be cleerely convinced in their owne consciences, though through pride they will not confesse it. These markes we speake of, are of divers measures in Gods children according to their growth in Christ: wee must take the least measure of them

Two
markes
whereby
the regenerate
may
discerne
that they
are regenerate,
namely
from
the causes
of their
new birth
and proper
effects
thereof.

The causes
of regenerate
ration.

(in this question) lest in seeking to shut out the unregenerate, we also shut out many of Gods truly begotten children though young and weake, and yet on the other side, lest in letting in the one wee admit the other, wee must take such as be most speciall though rarely to be found in professors. Of this sort there be two, the causes of our new birth, and the proper effects thereof: the causes be more certaine, the effects more apparent proofes thereof. The causes of Regeneration be these and in this order. God the Father of all the regenerate when he will ordinarily beget any sinner and child
of

of wrath to become his
childe, doth of his owne
mercy freely send his word
and holy Spirit to effect
the same, 1. Working in
him the sight of his mise-
ry and sound grieve of
heart for the same, which
breeds a fervent desire to
be delivered. 2. The know-
ledge of the remedie with
a like desire of obtaining
the same. 3. A sound
knowledge that God hath
given them this remedy,
and therewith a certaine
perswasion it is theirs,
which they receiving are
delivered from their mi-
serie, and so made Gods
children, being now new
borne. The effects of this
new birth be these. 1. A
special joy of heart in the
N 5 bene-

1.

2.

3.

The ef-
fects of re-
generation

1.

- | | |
|----|--|
| 2. | benefit received. 2. An unfained love of God the sole Author of so great a |
| 3. | benefit. 3. Which breeds for the time past a deepe displeasure for dealing so wickedly with so mercifull a father. 4. For the time to come an earnest desire and care to please God, with 5. True obedience to his holy word, even of meere love. So also 6. A conscionable use of all such meanes as bee knowne fit to further this obedience. 7. A godly sorrow in the sight of our inabilityie to please God; and a longing desire to be dissolved, and to be with Christ: all which are in their measure in every regenerate person, and doe |
| | at |

at least in some measure grow more and more till he be dissolved. Now if any unregenerate shall fondly dreame all these to be in him (for if he be utterly wanting in any of them, then thereby hee may be convinced to bee unregenerate) he is as narrowly by his life to be searched as may be, and a thousand to one hee shall be convinced, but if such cannot descry himselfe, nor be by others; let him hold his comfort so long as he can, till it shall bee manifest he deceived himselfe. If yet any shall think himselfe in good estate, when as his life shewes the contrary, then is it to be avouched to him that he

Not any one of the preceding effects must be wanting.

Their estate is not good whose very life shewes the contrary.

Simil.

he utterly deceives himselfe, imagining that to be in him which is not, even as it is with an hungry man, in his dreame hee thinkes he eateth, and when he awakes his soule is empty, *Isay. 29. 7.* even so this worldling rockt a sleepe, with his present peace, thinkes himselfe in good case, but when he is awaked by Gods judgments, then he findeth himselfe most miserable, such were many of the Church of Laodicea, which said they were rich, &c. and knew not they were wretched. *Rev. 3. 17.*

Simil. Againe, me thinkes it fa-
reth with these men, as it
is with many in some dan-
gerous disease which hath
de-

deprived them of the sense of their paine and weaknesse, who therefore say, they be well, and feare nothing; so these being deadly sicke in soule have no sense thereof, and thinke themselves in a good estate: or as it is with one that is drunke; They have striken me, but I was not sicke. *Prov.* 23. 35. So these, drunken with the world, feele not the wounds of sinne, see not their owne misery.

Remembrance of good.

I. Seeing there is no action of our life for which we have not learned at some time or other some profitable direction for the same, its much to bee endeavoured that such matter

Upon every occasion wee must have some good matter in store to be remembred.

matter may be present with us as is fittest for the time, otherwise much danger must needs ensue.

How to remember the word best.

2.. The best meanes to remember the word is to be truly touched with it, either in griefe or joy; for they leave strongest impression.

Renewing.

How to redeeme the renewing of our inner man

Its an happy thing to redeeme the renewing of the inner man with the decay of the outward.

Repentance.

How a godly phyfitian brought his diseased patients to a sight of their sins.

A Godly Phyfitian having patients grievously tormented, willed them first to be reconciled to God before they sought his helpe, which they neglecting, and hee knowing them

them open sinners, dismissed them, saying, The Lord having laid his rod upon you, I dare not take it off you without the shew of some fruits of repentance, which they doing were healed.

Reports.

1. Men by ill reports raised of them must learne to be forewarned lest they fall into such a sinne, and thankfully must receive the correction, that wheras God might have made them suffer for ill, he doth rather for well-doing.

2. This is Gods great mercy, that when men have evill thoughts, God doth cause them to be evill spoken of for the act, whereby they ought to be

What use
to make of
ill reports.

Gods mer-
cie that ill
reports are
sometimes
raised a-
gainst us.

be moved to search their hearts, and finding it within, though it never burst forth, they are to profit hereby to correct their hearts, and to be thankfull to God, that hath kept them by this meanes from the act, which otherwise might have broke forth to their discredit.

3. God by false reports doth often correct us for sinne long agoe committed and yet not fully repented, or for some contrary corruption, or generally he would have us see and amend some sinne we saw not before.

Reproofe.

1. It falleth out often that some, grudging at reprehension, profit afterward

Why God letteth false reports be raised against us.

Reproofe doth not alwayes profit for the present.

ward when their choller is past : others, receiving it well, after neglect it.

2. At a table its good for them whose duty it is, so to rebuke sinne that it may be reformed, rather than the person shamed, without there be necessary cause so to doe.

How to
reprove sin
at table.

3. No reprehension must bee but upon good ground, & according to a mans calling, with care not to discredit our brother, and prayer unto God for a blessing thereon.

What to
be obser-
ved in re-
proving.

4. For the most part its a note of an uncharitable and unquiet Spirit in those that governe, to admonish, rebuke, or chide as wee call it by ironies, questions, and scoffes.

A note of
an unqui-
et spirit.

Riches.

The abuse
and use of
riches.

Riches.

The love of riches or earthly things, hinders us in good things, but the use of them furthers us therein.

Whether a Pa-
stor is not
to debarre
therefrom.

Sacrament.

I.

A Pastor may not debar any from the Sacrament for a secret offence though being admonished he repent not.

Difference
betweene
ours and
the Jewes
Sacraments.

2. The Sacraments of the Jews were obligations to binde them; of Christians, to absolve them.

In compa-
ring our
selves with
Gods
Saints
how to be
affected.

Saints.

In comparing our selves with Gods Saints we must not despaire in our weaknesse, because wee bee not like

like them, nor presume to be like them.

Salvation.

Even of those that have knowledge and sense of their miserie, and of Christ the onely remedie, yea of Gods large and free offer of salvation unto them, and faithfull promise to save them if they will come to him, not a few never bee saved, for that not beleeving if they goe not, or goe amisse, not as *Heb. 10. 22.* but some ignorantly, some fainedly, some doubtingly, some prophanely, some not constantly, and therefore have no answer or a deniall and an heavie answer; who can have no comfort. But besides these, even such

Divers sorts of people deceived about their salvation: with the remedies to be used herein.

such as have in their perswasion a gracious answer from God that he will save them, which they shall finde by the inward comfort it brings them, are to looke whether this be not a lying Spirit, wherewith thousands bee beguiled, one sort taking their comfort and building their perswasion that God will save them only and chiefly on this, that their lives be amended; which as it may be true, so it may bee false, & is no good ground of our perswasion, but at the best a prop: whereas the true Spirit teacheth us to build all our perswasion on Gods goodnesse freely offered and faithfully to be performed, of both
which

which wee are assured by the Gospell the word of truth, the onely ground of our assurance. But further seeing how many bee beguiled having a good ground, but building loosely thereon, this is to bee tryed by the effects of the true Spirit, whereof all (though many) may be referred to this one, a conscionable studie to please God in all things.

Satans courses, subtiltie, temptations.

I. Our common adversary Satan never ceasing to seeke our destruction doth chiefly labour, 1. to rock us asleepe, and so quiet in securitie, that we may not see the state of our soules. 2. if we be
awa-

Satans
proceeds
dings to
draw men
and wo-
men to de-
struction.

I.

2.

3.

Who are
insuared
by him,
and yeelde
unto them
and who
not.

awakened and look about how it is with us, then through our privie pride he drawes us to think better of our estate than it is, and by that meanes gets us asleepe. 3. If this prevaile not, but our infirmities & many wants doe humble us, then doth he with all his power beate us downe to discourage us and weaken our profession. In all which severall conditions, 1. Some doe wholly and long lye, and either asleepe see nothing, or are too wel pleased and jocond, or else altogether cast downe and uncomfortable. 2. A better sort goeth through all these, sometimes asleepe, sometimes too much contented and so fall asleepe againe,

agaime, sometimes oppres-
sed with griefe, and after
a while either lifted up or
fall asleepe againe, and
thus they spend their
dayes unconstantly, and
therefore indeede with
little sound rejoycing, and
doe hereby lye open to
many temptations on eve-
ry side. 3. A third sort, and
indeede the best, through
the strength of grace re-
ceived seldome fall asleepe,
so as they see not how
they walke, neither be so
lifted up as to forget their
wants; nor so cast downe
as to have no joy in the
Spirit; but wisely consi-
dering what is the conditi-
on of Gods true children
in this world, and watch-
ing over their hearts espe-
cially

Satans
policie
driving
some to be
too strict,
others too
lavish in
the use of
Gods crea-
tures.

How farre
we are to
pray unto
God to re-
straine Sa-
tan.

cially doe rejoyce in trembling, and goe on constantly in their christian course, though with infirmity, yet rarely or never falling into any offensive trespasse or doubting of Gods favour.

2. Satan under a pretence of Repentance, brings many unto extream sadnesse and strictnesse in the use of Gods creatures, as under a pretence of lawfull libertie hee stirreth up others to excessive and un-sanctified mirth, and an untemperate use of Gods creatures.

3. Wee must pray that the Lord give not out that measure of leave to the devill to tempt us, which wee give out to sinne to
work

worke rebellion in us against his majestie, but that God would make Satan a Surgeon to open our sinnes.

4. Its the policie of Satan to hide Gods present blessings upon us, that we may be unthankfull, and to set before us greater which we want, to make us murmur against God.

5. Satan is most ready to make us unwilling to that which shall bee most for Gods glory, and the good of his Church.

6. This is a common practice of Satan, whereby hee much hindereth Gods children from many duties, even both by outward object and inward temptation to draw them
O to

Satans policie in hiding Gods blessings setting before us our wants.

What wee are most unwilling to.

Satans policie in hindering from the performance of one duty by setting men on another.

The reme-
die.

His endea-
vour to
corrupt
men in do-
ing their
duty.

to some other thing,
(though lawfull) than at
that time ought to be, and
therein to hold them what
he can whereby hee may
keepe them from the du-
ty, and also accuse them of
neglect of duty, and so at
least disturbe their quiet,
and make them unfit for
other duties: it shall bee
therefore high wisdomē
for every true Christian,
both to discerne what is to
be done in his time, and
to watch straitly that hee
bee not any way pulled
therefrom. But if he can-
not keep men from doing
their duty, yet will he not
cease to corrupt thē in the
manner of doing, either
through hypocrisie or
carelesenes, and so either
make

make the cōtent theſelves with that which is naught worth before God, or elſe oppreſſe them with feare that they have not done their duty in ſuch ſort as they ought. The remedie is manifeſt, To have ſpeciall care over our hearts that they be found and fervent, humbling our ſelves in our wants, and comforting our hearts in the teſtimonie of a good conſcience.

The remedie.

7. Through the ſubtle malice of Satan working on our corrupted nature it commeth to paſſe, that if faith be taught, moſt abuſe it to libertie in ſinne; if obedience be urged, to put confidence therein for juſtification, they are

Faith and obedience joynly to be urged.

O 2 there-

A fault in
most that
they like
and em-
brace Sa-
tans af-
faults.

Satans fa-
miliarity
with us.

The course
to be taken
in every
temptatio.

therefore joyntly to bee urged, yet faith as the instrumentall cause of justification, workes as the effects of the man justified.

8. Its a matter much to be bewailed as cause of great danger to many a soul, that Satan our sworn enemy in every part of our life so annoying us, yet most, feldome or never, see or avoid his assaults but rather like and embrace them.

9. Satan being a Spirit hath a very familiar though secret communion with our spirits.

10. Its safest in all temptations to keepe the meane, neither to be quiet without grieve, for then Satan will account we bee
his

his without any paines, neither to be too unquiet as without comfort, for then Satan will be the prouder and bolder to take more paine to overcome us.

11. As Satan tempting *Adam*, overcame him and all in him, so tempting Christ, as he could not overcome him, so neither shall he us in him.

12. Satans temptations follow our affections: if wee lightly account of him hee bleares our eyes with Gods mercies, if we be pricked with conscience of sinne, then he ladedh us with the judgements of God making us as ready to aggravate our sinnes, as by the former to

A comparison betweene Satans tempting of Christ and Adam.

Satans temptations follow our affections.

Distinctions
between Sa-
tans and
the fleshes
temptari-
ons.

Whom Sa-
tan cannot
one way
vanquish
he seeketh
to over-
come ano-
ther.

Many
hereby en-
snares.

extenuate them.

13 Subtilty, and violence are the chiefest distinctions betweene the temptations of the devill, and of the flesh.

14. When Satan cannot drive into security he laboureth to discourage that they may have no heart to good exercises, and so make small use of them, for as they who eate with ill stomacks have least strength by their meate; so nothing more hinders our profiting by good exercises than want of comfort in them. This policie of Satan many not observing, doe of purpose discomfort themselves, thinking the same best, and so take corrosives for cordials.

cordials. The remedie hereof is this, that such as be hindered by discouragement should in their meanest discharge of duties feede on these comforts. 1. the nature of God so proclaimed and proved more tender, pittifull and ready to beare with, pardon, and accept our least endeavours (in truth) than parents the frailties of their children. 2. that in our weakest duties there is some conscience and fruit.

This remedie.

The Scriptures.

1. Men that dig in mines for any treasure even for the hope of gaine labour sore before they finde any veine, and many times misse, but when
O 4 they

The Scriptures shewes the veine of heavenly treasure.

they finde the silver veine with what cheerefulnesse doe they labour? it makes them forget their paine though sore, and otherwise tedious: now wee who studie the Scriptures are even in the veine of heavenly treasure, how much then should we bee encouraged?

Not enough
barely to
read the
Scriptures.

2. The Scriptures barely read without particular looking into the severall doctrines contained therein is like a comming into a treasure, wherein we see many costly things folded up, and some ends appearing out, but when they be all uncovered then doth their glory more affect us for the present, and leave a deeper impression
of

of their excellencie : so in the Scriptures by the particular view of the excellent doctrines, our memory is more confirmed, besides our present use thereof.

3. Its a most worthy travaile for Students in divinity to referre all their studie first for the true sense of the Scripture, which onely will make a man a grounded Divine to teach, and confute all error; and secondly for the right use in himselfe and others for amendment of life and all godly duties.

4. Wee must redeeme time even from our ordinary callings to read the holy Scriptures.

A worthy
travaile for
Students
in divinity

Time to
be redee-
med to
read the
Scriptures.

To abstain from sin for by- respects dangerous.

Self-love.

This is a dangerous deceit and bewrayes an unsound heart, that when our sinne is like to bee reproachfull to us, then wee can hold in for our credits sake, but in our private dealings there is no such stay: and indeed if it bee observed wee shall finde that this self-love is a greater cause of leaving much ill, and doing good than the true love of God which ariseth from a sound faith.

The number of Seaven.

Why the number of seaven is often used in Scripture.

The number of seaven is oft used in the Scriptures, for that God foreseeing mans unbeleeve provided many things to call him to the remembrance

brance of the creation, and so bring him to meditating, beleevving, and trusting in God.

Sicknesse.

Its most meete in the time of a contagious sicknesse that there be one Minister to teach the whole, and another to visite the sicke, and that by choice of the people: if people admonished will not take this order, a godly pastor may in wisdom to his power provide for both, speaking to the infected a farre off: if any danger come, he is free.

Sinne.

I. As he that once could not abide to taste bitter or fowre things when hee was in health

may

A necessary course to be taken about the providing a minister to instruct the infected.

The tryall
of a mans
selfe by his
love or ha-
tred of sin.

may justly suspect that his
stomack and body is out
of frame when he can well
away therewith: so he that
could not once abide any
corruption of sinne in
himselſe or others, and
now can, is to feare his
soule is sick; and therefore
no man though never so
godly otherwise, but is to
suspect himselſe and to be
grieved when he can passe
over his infirmities, or see
sinne in others without
earnest griefe.

What
must bee
done of
him that
would
profit in
true repen-
tance.

2. Hee that will profit
in true repentance, must
not by viewing the sinnes
of others, whether prea-
chers or people, be drawne
from sight of his owne in
his particular calling of
Magistrate, Minister, Pa-
rent

rents, &c. but must so see those, that first he cast out the beame out of his owne eye.

3. The Lord punisheth every sinne not repented of, either in our selves or in our posterities.

4. The conscience of Gods graces, with the conscience of sinne breedeth an hell in the hearts of Gods children: when wee are given to sinne wee are blinde even in the sight of our owne dangers and custome of sinne, which preach such iniquity unto us, that neither Gods judgements can terrifie us, nor his mercies move us.

5. Wee shall never thoroughly leave sinne, untill we know and acknowledge

Sin not repented, punished.

Conscience of sin what it breedeth in the godly.

Miserable to be given to sinne.

How sin may be left

The ache
of sin will
be carryed
to our
graves.

How to
comfort
our selves
for parti-
cular sins.

ledge sinne to bee sinne,
and bee truly sorrowfull
for the same.

6. This above many
things is to be lamented in
the lives of most profes-
sors, that by long custome
in sinne it is so confirmed,
that we shall carry the ach
thereof to our grave, as
bruised men in their
youth.

7. Wee may comfort
our selves for particular
sinnes, if being admonish-
ed wee bee humbled for
them as *David* and *Iehosaphat*;
but if being admoni-
shed we still lye in sinne,
and sorbye one sinne to a-
nother, then are wee to
feare Gods wrath, for it is
the generall falling into
sinne, not one particular
which

which displeaseth God.

8. There is no sinne, whereof every man hath not the seed in himselfe which without the Lords mercie would in time breake out.

The seede
of every
sinne is
naturally
in every
man.

9. A good helpe to avoide sinne is to remember what punishments we have felt for sinne, and what are threatned.

How to
voide sin.

10. Though it be very hard to finde out our speciall and secret sinnes, yet by oft examining our selves, acquainting our selves with our owne estate, by often prayer that God would reveale them, by often hearing, reading, meditating the word, by marking the checks of our consciences and reproches
of

How to
finde out
our special
sinne.

The kinds
of sinne.

Who sin
not of fi-
nall obsti-
nacie.

How to
stop the
mout'ies
of slande-
rers.

Many are
more grie-
ved at sin
because of
the danger
of it, than
otherwise.

of our enemies we may be much helped therein.

II. Some sins against knowledge are of frailtie and be remissible; others are not, being of a rebellious and finall obstinacie, which is not in those who feare it, and carefully avoide it, rejoycing that its not in them.

Slander.

By well doing to stop the mouthes of slanderers is the onely remedie of all slanders.

Sorrow for sinne.

I. It is observed that even of those that are grieved for sinne the cause is in most, for the danger it brings them unto, and not for dishonouring of God whereby it comes to passe

pasſe that when they gather hope of deliverance from the danger, then the griefe and feare for ſinne decayeth, which if it were otherwiſe would daily encrease: for the more wee are aſſured of Gods love the more we love him, and the more we love him the more we deſire Gods honour, and therefore the more are we grieved with our ſinne which offends him. This may be a moſt ſufficient anſwere to that doubt which troubleth many, why divers of thoſe that be true Chriſtians were moved to feare ſinne and be grieved at it more in the beginning than after.

2. There is no greater bane

Why many are more grieved at ſin at firſt than afterwards.

How dangerous to make light of ſinne.

Why most
Christians
are unwilling
to
lead the
strict life
of godli-
nesse.

bane of sound godlinesse
than to favour and make
light of our sinne, not be-
ing grieved thereat.

3. It is found by wofull
experience that a princi-
pall cause why many, who
hope to be saved by Christ
and be indeed true though
weake Christians, are so
sloathfull and unwilling to
take any paines to lead the
strait life of godlinesse, and
to come under and pre-
cisely keepe the Christian
dyet, namely that holy di-
rection that prescribeth
how we are the whole day
long and so all our life
long to be well occupied:
the cause I say hereof is
manifest to be this, that
they be little grieved with
their diseased estate, and
feeble

feelee not such smart of their sinnes as should make them never cease till they found some ease by this soveraigne dyet, which is proved so sufficient to releeve and refresh a true Christian heart. This therefore above others is to be travailed in, that we may feelee our sinne so bitter and grievous unto us that we may never bee at rest till wee come under this dyet and thereby also may be held to a constant keeping thereof. To this end these things are with all conscience continually to be thought on, 1. that our sinnes be most dishonourable to God, such as much offend him and grieve his holy Spirit where-

Griefe for sinne is to be laboured for.

Meanes to attaine the same.

1.

whereby wee are sealed. These if they be not grievous unto us we may justly feare that either we bee bastards and no true children, or at least that wee are fallen into a deadly security, which will hardly in long time be recovered, and will cost us much grieve and sorrow to be-

2.

wayle our decay. 2. that they bee very hurtfull to man, our selves and others, both good and bad; to our selves, as which hinder good things from us, earthly and spiritual, bring judgements temporall and eternall; to others, provoking Gods wrath on our Land, Charch, Congregation, Familie, Kindred, Posteritie, offending the
godly,

godly, as whereby they are made forrie; the wicked, making them reproach our profession; the weake also being strengthened in sinne by ill example.

4, It is a speciall sinne amongst most professors that by reason of outward prosperity and peace they doe not walke humbly with God; so little grieve of heart or feare of God is any wayes to bee found: indeed sorrow is tedious and unwelcome, and therefore except there be great cause and that outward, we put sorrow away and soone ease our selves of the burthen, whereby it comes to passe that men being loosed as it were from

The hurt
that pro-
sperity
workes in
many pro-
fessors.

Occasions
of carnall
rejoycing
must be
shunned
that wee
may truly
grioue at
sinne.

from the Lords bands live
securely, and serve God
carelessly and spend their
dayes in jollitie which is
the bane of all godlinesse
and enemye to all heaven-
ly rejoycing, whereas God
gives grace to the humble,
and hee will dwell with
those that be of a contrite
spirit. In regard hereof I
judge it highly necessary
for the most of us by all
means to turne our laugh-
ter into mourning and our
joy into heavinesse, which
that we may doe we are to
put away and withdraw
our selves from all occasi-
ons of carnall rejoycing, as
pastimes, merry-meetings,
bravery, belly-cheere, foo-
lish jesting, and other such
companies as might make
the

the heart light and merry,
& instead hereof to occu-
pie our minde much upon
our old and late sinnes, to
see how farre wee come
short in grace of others,
and more short of that
which God requires, and
by the meanes which wee
have we might attaine to,
and herein particularly to
deale so much as may be.
Herewith to consider the
terroure of Gods wrath,
heare how many wayes he
may make our lives bitter
unto us, by bodily and spi-
rituall plagues on our
selves, or such as be neere
us, our wives, children,
parents, kindred, families,
and acquaintance, and in
the world to come the
torments of hell how ex-
treame

Necessary
considera-
tions pro-
voking to
godly sor-
row.

treame and everlasting
and easelesse, in what dan-
ger hereof wee bee who
have so little or no faith
at all, and so little pray to
escape this endlesse woe;
how God is angry with us
and regards not our pray-
ers, and this is the more
that we offend so mercifull
a father. Besides these
causes of grieve for our
selves, this should grieve
us for others, either the
faithfull, their infirmities
and grievous punishments
of God upon them bodily
and spirituall, deprived of
the meanes of salvation,
and the like; or the wicked
that they live so prophan-
ly and licenciously perse-
cute the godly and cast a-
way their owne soules
whose

whose care if we did pittie it would move to many teares and prayers for the. In all these this ought to be chiefe, that the honour of God, which is the most precious treasure that can be, is not onely so lightly esteemed, but defaced and contemned.

5. There is a double sorrow for sinne, one specially in respect of the punishment, which goeth before faith, and may bee in those who never come to faith, in whom it either weares away of it selfe, or is eased with a false faith; or if it continue, it drives to despaire; and this also remaines after faith, by reason of the weaknesse of faith, which is sometimes

Note.

A double
sorrow for
sinne.

P more

more or lesse. The other sorrow for sinne ever followes faith, which thus ariseth; that when we consider Christs love to us (which breeds love in us to him with a desire and purpose to please him) then seeing how by our corrupt nature we faile, it cannot but grieve us accordingly; and this sorrow onely is a prooffe of faith.

Two rules
to try god-
ly sorrow.

I.

6. These bee two rules to trie godly sorrow, 1. if wee can with contented mindes take the punishment as correction from the Lord, and yet mourne for our sinne, and that in such manner, in giving place to Gods justice in punishing, wee can labour for forgiveness of our sins:

2. if

2. if when wee can conceale our sinne, yet wee with *David* freely confesse it.

2.

7. When many are more grieved with the losse of worldly credit, the motion whereof is sinne, than with the sense of their sinnes and losse of Gods glory, the Lord striketh them with the want of that which is most precious to them, when they make no conscience of his honour, which is most precious unto him.

Dangerous to grieve more at worldly things than at sinne.

8. If we will truly lament the sinnes of others, we must first bee touched for our owne; and as touching others, so to lament as the sinne requireth, and with love, not contempt

How truly to lament the sins of others.

of the person, and pray for him.

How long
we are to
grieve.

9. When we have cause of sorrow it is good not to cast it off, till wee see the fruit thereof.

Kindes of
heavenly
sorrow.

10. Heavenly sorrow it is, to talke of good things which we want, or ill, which we have.

Whence it
is that wee
are not
grieved at
sinne in
others.

11. We cannot heartily be grieved for that sin in others, whereof wee have made no great conscience our selves.

True sor-
row for
sinne how
tryed.

12. That is a true godly sorrow for sinne when no outward pleasure can steale it away, nor continuance of time waste it, but onely Christ.

The want
of affectio-
on to any
good to be
grieved at.

13. This ought to bee alwayes in Gods children that in the want of affecti-
on

on to any godly exercise when they should have it, that at least they should be grieved thereat.

14. Two notes there are of godly sorrow, 1. that it be for a just cause, and 2. a proportionable measure to the cause: for it is a subtile policie of Satan against tender consciences, to urge them to a continuall sorrow, whereby he may more prevaile in his accusation against them: for when they sorrow so much for little offences, hee will dismay them in their greater faults, or accuse them of hypocrisie in making no more account of great sins than of common infirmities: wee are then to take

P 3 heed

Two
notes of
godly sor-
row.

1.

2.

Its Satans
policie to
make us
grieve con-
tinually.

Note.

More care
is to bee
had of the
soule then
of the bo-
dy.

heed how wee give our
selves to sorrow continu-
ally, especially seeing wee
are commanded to rejoyce
alwayes, and never to sor-
row alwayes, although
there be a necessary time
of sorrow: and moreover,
this ought to be consider-
ed, that God will not ac-
count of men for one par-
ticular defect, but accor-
ding to his generall course
and tenour of life.

Soule and Body.

1. It were great wise-
dome and grace to bee
more carefull to feede and
provide for our soules
(which even a world can-
not ransom) than our bo-
dies, not feeding these till
those be fed.

2. There is never any
cor-

corrupt action in the body, whereof there hath not beene first a corrupt motion and affection in the soule, so that the soule is the enemy of the body in using it to sinne, and not the contrary, as many falsely complaine, and therefore punish their bodies and spare their soules, whereas wee ought rather to nourish the body as the friend to the soule for the exercise of repentance, of mortification and of sanctification.

Spirituell decay.

Its high wisdom when wee see any plague upon us earthly or spirituall, as losse of our spirituall comfort and cheerefulnesse in well-doing, or wound of

The soule first sinneth.

A preposterous course in most professors.

Upon the sight of any plague earthly or spirituall what is to be done.

conscience by sinne remitted, then to turne to the Lord & crave help of him, both to shew us the cause and to teach us truely to remove it, that so humbling our selves, wee may obtaine mercy and be freed from the plague.

Disquiet Spirit.

A disquiet
spirit what

A punished minde is a disquiet Spirit.

Godly Strife.

What we
are to
strive
chiefely to
doe.

Seeing we are naturally unwilling to any good thing, it is good to strive to that thing which wee are most unwilling to doe.

Students.

A necessary
course
to profit
in learning
and bee
more and
more fitted
for the
ministerie.

This course have I by experience found profitable, and resolved upon, namely to bee diligent in reading the holy Scriptures,

tures, and of them at the least every day foure chapters; in like manner (for the encrease of my knowledge) to spend three houres in the forenoone in searching out the sense of the hardest places, as two in the afternoone in the searching out the proprieties of the tongues, and other two in perusing the tracts and commentaries of learned men; one in meditation and prayer; what time remaineth to spend the same in brotherly conference.

Suffering.

They that will suffer great things in persecution and that of Papists, must suffer smaller in peace and that of Protestants.

How to
be fitted
for great
tryals.

Who may
justly sus-
pect that
their state
is bad.

Self-suspition.

He that can neglect the private meanes, and use them without any lively touch, and he that can heare the word without any check of his conscience when the word rebuketh his corruption, or he that hath his heart accusing him of sinne, and can bee merry, and follow the world, and passe over his sinne, is greatly to suspect himselfe, and to deny comfort to his heart till God truly humble him. The best may accuse themselves, and this is comfortable, if wee truly judge our selves in this case.

Note.

Table.

Table-talk.

SEeing all are anointed with the same oyle and not the Minister alone, all men at a table are to move and further good matters with reverence and discretion.

Teares.

Howsoever wee please our selves with smal grace, yet if wee compare our selves with that wee see should be in us, and is in some, wee are exceeding short, as in this one thing, that so few teares come from us in any cause; we are too ready to excuse our selves hereby, that we are not so prone to weepe
as

Every Christian is at table to move and further good matters.

Most are scantie in teares.

How we
may a-
bound
therein.

as others, and yet for earthly things wee can readily. What was it in *Paul* that drew so many teares continually from him, but his tender love to God and his Saints? Let this be in us, so shall wee weepe.

Temptations.

What may
comfort
and hum-
ble us in
temptati-
ons.

1. As it is a great comfort that no temptation invade us, but that which taketh holde of the nature of man, so this ought to make us with profit humble our selves, that there is no temptation in any man which may not take hold on us in time.

How to
prevent
temptati-
ons.

2. Wee are never the further from temptation for misliking it, but the neerer, unlesse as in judgement wee mislike it, so in affection

affection wee humble our
soules in feare and prayer
before the Lord, as know-
ing the same in time may
invade us.

3. Satan in good causes
doth use golden tempta-
tions to allure the chil-
dren of God, as in prayer
he affordeth meditation,
in meditation prayer, in
hearing almesgiving, in
reading admonition, and
still envyeth the good
thing whereunto wee are
called.

Golden
temptati-
ons,

4. As there is a vicissi-
tude of the meanes and
comforts of our salvation,
so is there of temptations,
which being repelled will
come againe.

A vicissi-
tude of
comforts
and temp-
tations.

5. As some sicknesse
takes away all sense of life,
so

Temptati-
ons some-
times take
away see-
ling.

What
course the
Saints are
to take in
time of
temptati-
on.

so some temptation may take away the feeling of spirituall life.

6. In any grievous temptation wee must flee to prayer, and to reading the word, that part thereof which is fittest: and this not prevailing, to conferre with some faithfull brother, and bee diligent in these meanes: when if yet we prevaile not, then must we follow our callings diligently, and with patience waite the Lords leisure, not reasoning with our temptation, lest thereby we be made dull or desperate, neither yet wholly contemning it as a trifle, lest we fall into security, and Satan overcome us without wrestling: for
if

if we feare it too much he overcomes us before wee fight.

7. All temptations come either of ignorance or want of feeling.

Whence temptations come.

8. As *Jacob* left not striving though his thigh were loosed till he had the blessing, no more must we faint in our temptation, though we be humbled, till wee obtaine the victorie.

Wee must not faint in temptation.

9. As striving against our temptations they soon depart, & for little paines we enjoy longer ease and quietnesse, so in not resisting the temptation, the same encreaseth, and our little pleasure is paid with long-griefe and bitter.

To strive against temptations how profitable, not to resist them how dangerous.

10. This is a sure experiment

How we
may know
whether
or not wee
shall yeeld
to tempta-
tion.

riinent whether the sinne
which often tempteth us
shall prevaile or not; if the
more we be tempted, the
more we be grieved for it,
strive against it, and la-
bour more for the contra-
ry vertue, it shall not long
continue: but if the first
comming of sin wrought
this care and griefe, and
the second waxed lesse,
then it will prevaile, un-
lesse the former course be
speedily repaired.

Thankes.

Thanksgi-
ving in
words not
accompa-
nied with
obedience,
discovers
hypocrisie.

Such are meere mock-
ers of God, and deepe dis-
semblers, which make
great profession of thankes
in words, but have little
or no care by their lives in
obedience to testifie the
same.

Thoughts.

Thoughts.

1. A man is not to spend his thoughts after the abundance of these earthly things, for the roving of the heart after the world is a wonderfull hinderance to a godly course.

Thoughts
not to bee
spent on
the world,

2. It is found by many true Christians a very hard thing to keepe their minds upon heavenly matters, the reason is manifest, that being by nature earthly, our mindes sinke downe thither as the stone downward, and will not without force bee carryed upward. Our onely help must be, that wee doe acquaint our mindes to ascend upward, that at length they may bee acquainted with the

Why its
found
hard to
keepe our
thoughts
on hea-
venly mat-
ters.

The Re-
medie,

Whence it
is that ma-
ny in their
holy exer-
cises are
troubled
with by-
thoughts.

the path, and so as readily
goe in it, as in the former.

3. A principall cause
why so many be troubled
in their holy exercises
with by-thoughts is this,
that they be not exercised
at other times to governe
their mindes in chasing a-
way vain & evil thoughts,
and in holding their minds
and hearts to good things,
without which travaile I
see not how the former
disease can bee cured: on
the other side, he that shall
bestow good travaile this
way, shall finde the yoke
of Christ easie, and no te-
dious thing to live godly,
but shall be freed from ma-
ny falls, reproches, sor-
rowes, and discouragement-
ments, which many daily
meet,

meet with, & be filled daily with such comforts, as many professors seldom taste of though they would.

Triall of a mans selfe.

1. Then may a Christian soundly judge his state good; when hee findes all heavenly matters a recreation to him, and his earthly affaires his labour.

2. There is nothing more necessary than daily more and more to make sure our calling, which most professors be either ignorant of, or negligent in, deceiving themselves. Let every one therfore duly examin himself in these points, whereby he shall cleerely see his state, as whether he be carelesse of his state towards God, such

At what time a Christian may judge his state good.

How we may cleerly see our state whether good or bad.

such not knowing or not regarding how it is, are most miserable; or carefull, whether fearefull, (either not knowing or not assured how to be saved, both dangerous and damnable to such as die so, *Rev. 21. 8.*) or comfortable, whether upon faith alone, or workes alone, both deceitfull; or upon faith confirmed by works, which onely is sound: for tryall whereof, consider, what thou beleevest, that thou shalt bee saved by Christ, this onely justifieth, the beleeve of nothing else: why thou beleevest, because thou knowing thy selfe miserable, and Christ as willing as able to ease thee laden comming to him,

him, doth therefore in heart come unto him, with assurance to be eased, seeing he promised. Whether thou have thy conscience bearing thee record, and because the heart is deceitfull, if thou seest the effects hereof in the charge of the heart, peace in God, love, feare, and the like, and both thy selfe and others may see thy course hereupon amended and daily bettered.

3. The soundest tryall whether we have received Christ is by our comfort and care, 1. such as finde neither, must bewaile their state, else no hope, 2. such as be in doubt must never give over till they finde those. 3. such as finde

How to try whether or not we have received Christ.

finde those must encrease them, which will not bee easie; for prosperity and aduersity will quench joy in the Spirit. Thus must wee seeke for comfort by removing all that may discomfort, and using all meanes to maintaine it, as above all to thinke oft and deeply on Gods goodnesse to us, which will stirre up faith and love.

A point of
godly wis-
dome.

4. Its a godly wisdom to suspect and try our willingnesse and unwillingnes to any thing, so strong and deceitfull are our affections.

We are to
looke as
well to
outward
as inward
corruptions.

5. Many are altogether looking to the outward corruptions, others to the inward, the meane betweene both is best: as a

man

man is in tryall and temptation, such a one is hee.

The Truth.

1. The best thing in us is to love the truth, and to hate heresies, and that not because the time doth so serve, as to praise, profit or preferre them that love the truth, though all the world loved heresies and hereticks; though all be against us and love them.

2. As for the love of the truth the Gospell proceeded from fishermen to be embraced of the more learned sort, so for want of love thereof its to bee feared that heresie beginning in the simpler sort, will infect the learned: and if God be our purpose to punish the blindness of our age, hee can

Note.

Why we ought to love the truth.

Want of love of the truth whereof it may make us afraid.

can as well send an hereticall Spirit into 400 of our learned preachers as hee sent a lying Spirit in 400. Prophets.

Time.

How to
walk with
God all
day long.

1. To have a watchfull eye over the expence of our time that no part of it slip away without doing some good, and that especially which most appertaines to us, is a notable meanes to make us walke all the day long with God as the holy fathers did.

The time
to be re-
deemed.

2. As the wicked will dearely buy the time to commit iniquity, and that secretly which they dare not publicly; so Gods children in the midst of sinners, if they want that strength to professe publicly,

lickly, yet ought they to redeeme all opportunities, for exercise of godlinesse, prayer, and fasting.

Virtue.

AS the right way is but one, and by-ways many, so the vertue commanded being one, the sinnes contrary thereto be many, which as its to bee seene in all other, so in true liberalitie, and that kinde of goodnesse which pertaines to the goods of our neighbour; The vertue required is that we have an earnest desire that our neighbour may have a benefit as well as our selves, and therefore that we procure

Q their

Virtue is but one, the contraries thereunto many.

Note.

their good as our owne, but the contrary vices bee many, not easily seene, for our hearts bee deceitfull, for when we finde our selves indifferently voide of one sort of covetousnesse, wee imagine we are as free from all, when as it is nothing so: for many in buying and selling can deale conscionably, and be worthy commendation who yet in free giving are very backward, who thereby may see their love to the world; others be frank enough in giving, and hard in buying and selling, too much seeking themselves, who may besides their covetousness suspect their hearts bee false, and moved to give for some
finister

sinister respect, as privie
pride to be wel spoken of,
or secret merit to please
God thereby, or that their
conscience could not else
bee quiet but feare Gods
displeasure, whereas the
true root of this grace
ought to be faith in Christ
love to his needie mem-
bers, for which cause only
freely to relieve is in none
but Gods deare children.
Againe some are not so
scraping in getting, as pine
at their losses, and are mi-
serable in spending; others
prodigall, be extreame in
getting by hook or crook:
so that this love of the
world shewes it selfe in
many things.

Visions.

There may bee visions

Q2

now,

Who they
are that
truly re-
leeve o-
thers.

How farre
visions are
to be cre-
dited.

now, but extraordinarie, which must have no credit without the word, for Satan will twice or thrice shew the truth, that thereby in weightier matters he may seduce.

Warfare.

Our life a
warfare.

HE that feels not his life a battle, and so feares his adversarie, and is grieved with the wounds of sinne, can have small comfort in Christianitie.

Watchfulnesse.

What
watchful-
nesse is.

I. Watchfulnesse is a looking to our selves for our soules health oft required, standing in avoiding all hurtfull things, and procuring all good.

2. As

2. As security sets open to all danger whereby many fall, as appeareth by the examples of *David*, *Solomon* and *Peter*, so through watchfulnesse are many upholden.

The contrary effects of security and watchfulnesse.

3. Watchfulnesse is either generall, which must be in every action, or speciall at set times, and upon speciall occasions.

The kinds of watchfulnesse.

Wishes.

Wee must bee carefull of our wishes, lest the Lord grant them, when we would not have them, as often falleth out.

There is care to bee had therof.

The word of God.

1. It is ever best to note the generall vertue of the word, and not to use exceptions, but upon particular and constraining necessitie. Q 3 2. The

The generall vertue of the word to be noted.

Why wee
profit not
in the
word.

2. The cause why wee profit not in the word is because wee pray not to have our hearts stricken therewith.

The effect
of careless
hearing.

3. Who so heares the word carelessly, no marvell though he have no delight therein.

The word
and spirit
must goe
together.

4. The word of God of it selfe doth only as a light reveale Gods will, and cannot work on the heart but that is onely the work of the Spirit, who by the word, lighteneth, humbleth, feareth, comforteth, perswadeth.

Why most
profit not
by hearing
the word.

5. This sore evill have I observed among many diligent hearers of whom is to bee well hoped for some worke of grace in them, as a chiefe cause why

why they heare much with little profit, and therefore no growth can be seene in them, yea rather a decaying, namely that they content themselves with such a marking of that which is delivered, as that they can in any measure report what they heard, and approve thereof, which as its necessary, so its insufficient and can little edifie the soule in sound godlinesse, and therefore ought not to pacifie the conscience, whereas that onely hearing can soundly edifie and ought to pacifie, when as our hearts be delighted in the knowledge revealed or confirmed, and our consciences pricked with the

The bene-
fit of fruit-
full hear-
ing.

sense of those sins which be rebuked, in such sort that we can at our most convenient time turne aside and bewaile them and labour by prayer with the Lord for forgivenesse and power unto amendment, or otherwise bee drawne by hearing of our duties to desire and purpose to performe them, and so make new covenants with the Lord hereof, wherein this care is so much the more necessarie, for that this fruitfull hearing is the principall nurse of all Christianitie. Besides this there is another great danger, in that wee so soon let slip our hold, forget or neglect our purposes, and so soone waxe weary in good

good courses. But its to be hoped that they who have in truth purposed and begunne well shall be recovered from their falls, and quickened afresh by new instructions, which especially doth commend the necessity of continuall hearing or living under an ordinary ministerie.

6. As nothing more concernes our bodily life then food, so for our spirituall life the word.

7. Our chiefe default in hearing is that wee are not so affected with sorrow or comfort, as that we be perswaded to leave the sinne, and doe the duty spoken of.

8. Touching the hearing of the word on the
Q5 week

Note.

The word
is food for
the soule.

A chiefe
default in
hearing.

Whether
we are to
goe to
Church on
the week
daies or not

weeke dayes, this may be resolved, that if our work be such as cannot at another time be done, or bee for the present well omitted, its lawfull for us to stay therefrom. A tryall whereof may bee had in this, if a man of honour, or great credit with us should require us at such times to come to him, whether wee would deny him or not, if we would not deny him, how can we with good conscience deny the Lord our presence in the congregation?

Worldly-mindednesse.

Worldly mindednes
a common
sinne a-
mong pro-
fessors.

Its a matter much to be lamented that among so many Professors we see so exceeding few, scarce one

one of a thousand who hath apparantly overcome the world by his faith, setting light by these things below, the heavenly having wholly his heart Though it bee our desire to have our hearts withdrawne herefrom, yet so weakly doe we labour the same, that with shame we may bewaile our want.

Worldly-wisedome.

Its the shame of our holy profession that the children of the world are in their kinde wiser than the children of light. The wisedome of worldlings for this world is admirable, how deepe a reach have they to see into their matters? how quick to spy out all advantages, to fore-

Gods children not so wise for their soules as are worldlings for their bodies.

forecast all doubts, to prevent all that may crosse them, and to follow all opportunities to attain their desires, and to make all sure, O but how reschlesse and babish be most Christians for grace and happinesse ! Some securely defer all to God, taking no thought what shal become of them : others content themselves with bare shewes to have a name of Christianitie: others, with smal beginnings, as though every little were enough: most deceive themselves with foolish conceit their care is better then it is : few or none match the worldling in prying into the privy commoditie of Christianitie, and so valuing

ing it aright, in deep reach
to compasse these, in fore-
casting all doubts, and pre-
venting all impediments,
taking and pursuing all
occasions, sparing no cost,
time, paines of attaining,
and never give over till
we be sure, and then with
all watch and ward to hold
fast that wee have gotten
and daily to encrease the
same.

Young children.

Young children may be
taught things concer-
ning God.

Instru-
tion of
young
children.

Zeale.

Zeale.

I.

Prayer to
be kept
from the
sins of the
time.

SEeing the most zealous
in time doe coole, its a
most necessary prayer that
God would keep us in our
age from the sinnes of the
time we live in.

There
must be
both zeale
and love in
rebuking

2. We are to take heed
that the love of mens per-
sons slack not our zeale in
rebuking sin in them, and
that our zeale against sin
slack not our love to the
person.

Zeale to
Gods glo-
ry wherein
manifested

3. Its a godly zeale to
Gods glory to feare every
least thing in our brethren
and yet in love to hope
the best,

10 FE 60
F I N I S.

